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AIMS AND OBJECTS

1. To enable men to understand their own and other peoples' religions.

2. To reconcile Science and Religion and the doctrinal differences of men through religious understanding.

3. To spread the light of the Ahimsa (hurt-no-one) culture in the world.

4. To establish lasting PEACE among men and stop wars through a scientific appreciation of the facts of Higher Psychology and of the spiritual side of LIFE.

Christianity from the Hindu Eye

INTRODUCTION

The title of this book, I hope, is sufficiently provocative to draw the attention of the Christian and the non-Christian both to the true but lost teaching of Christianity. This is very desirable at this time, especially as a large section of the Hindu Community, the Harijans, are said to be thinking of changing their religion, with a possible leaning towards Christianity. This little pamphlet, it is to be hoped, will carry sufficient enlightenment as to the true nature of Religion as well as the real teaching of Christianity. Christians are especially invited to make a fresh study of their scripture, in the light of the points that have been elucidated herein.

The first part of the book is a reprint of my "Christianity Rediscovered," which I have incorporated into it to enable the reader better to follow the second part, "The Mystery of Revelation." The last named in itself is not an abridgement of my book on the same subject, entitled "The Vision of St. John," but is an independent composition, arranged on an entirely new plan, which has enabled me to describe, in small compass, the entire Christian teaching, as understood by the author of the book of Revelation in the New Testament. The book should suffice to show to any unbiased reader that the original conceptions of Christianity had an Indian origin, and that what is being preached as Christianity today is, indeed, very far from its founder's thought.

NEW DELHI
1-1-1937

C. R. JAIN

ERRORS CORRECTED

Page	Line	From	For	Read
19	13th	bottom	of	or
24	10th	,,	soul	souls
54	13th	top	support	purport

67 At the end of the first paragraph add:—

The ten Crowned Horns of the Beast represent ten mundane virtues, because of the superiority of virtue over other traits and things (the senses and mind and the body).

Page	Line	From	For	Read
74	16th	top	error	err
79	14th	,,	Is	One is
97	13th	,,	describe	described

PART I

Christianity Rediscovered

PREFACE

Chistianity has been completely misunderstood. Not one word of that which is being taught as Christianity to-day is real Christianity. So gross has been the error that if the founders of the Christian Doctrine came down to-day and heard what was being preached as their Doctrine they would be amazed.

As early as the second century of the Christian Era there were current several views of Christianity, one of them being the modern Christian teaching, which displaced all its rivals and established itself. But it is obvious that its claim to accuracy cannot be accepted from the mere fact that it has displaced the other views of the teaching ; for any one of them might have succeeded in displacing its adversaries in a like manner.

In addition to the Doctrines openly preached there was one which was kept secret ; and this was guarded so carefully that it was only imparted to the most tried and trustworthy of pupils and seekers, after subjecting them to various tests to prove their reliability. Not less than six years' probation is recommended by Clement (Ante Nicene Christian Library Vol. XVII. p. 5), in accordance with the advice of " Our Peter ".

The question, therefore, is, what is the true teaching of Christianity ?

Now, the only documents and material from which the true teaching of Christianity can be

recomposed are the books of the New Testament and the writings of the earliest Fathers of the Church, collectively known as the Ante Nicene Christian Library. All other documents and writings are unreliable because of their late date.

These documents have got to be construed with the utmost care and quite as rigidly as the exhibits (documents) in a lawsuit, perhaps even more rigidly; because a judge's standard of proof is not always as exact as a logician's.

In this book it is intended to re-examine the Christian Doctrine, with a view to get at the true teaching of its authors.

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CHRISTIANITY FROM THE HINDU EYE

CHAPTER I

INTERPRETATION

To anyone who has at all carefully gone through the compilation known as the New Testament it must be evident that the teacher was making every effort to conceal his true views from the general audiences and congregations. His Doctrine was something which was not acceptable to the masses at large, which could most easily be taken as a heresy, and which would thus bring on his head the punishment of lynching (stoning), which was generally meted out to blasphemers.

The Gospels are full of allusions to a secret teaching which even the chosen disciples did not understand, and concerning which they frequently marvelled as to what could be its true meaning.

Their understanding had to be opened again and again in secret, that is, not before the generality of men. There were a class of people in particular whom it was not desired to enlighten, namely, those nicknamed "swine" and "dogs". Of these the swine were the perverse persecutors of the teacher and his followers, who would stick at nothing, and who could not be influenced in any way; but the dogs were the good-natured fools, who were sure to give away the secret, and by untimely blabbings bring the swine on to the scene.

It is, therefore, said openly in the Bible: "It is

not meet to take the children's bread and to cast it unto the dogs". And with reference to the perverse persecutors: "Cast not your pearls before swine, lest they trample them underfoot and turn and rend you."

This raises the interesting question concerning the teacher himself. Why was he so helpless? If we accept the current Christian views, he was the Son of a god, and himself a co-god; and God is supposed to be omnipotent! Why this helplessness, then? Not once was the almighty might of Godhead made manifest anywhere! It may be that even a God is unable to change the hearts of men, to turn the swine into lambs, and the dogs into thoughtful, intelligent beings; but, surely, a God should be able to preach his Doctrine openly in spite of all kinds of opposition, and, in any case, to protect himself and his followers. The inference is not favourable to the current Christian version of things. I have dealt with the question concerning the personality of the teacher elsewhere (see my "Key of Knowledge" & "Jainism and World Problems"); but it is clear for the moment that the Doctrine itself was deliberately kept back from all except those who were instructed privately, and that for fear of the swine. The text in St. Mark: — "And without a parable spake he not unto them." — (Mark iv. 34) is further argument in support of this conclusion, and the matter is clinched by the text in Luke viii. 10 which says: "And he said, unto you it is given to know the mysteries of the Kingdom of God: but to others in parables; *that seeing they might not see, and hearing they might not understand*".

In other words, an effort was made, of the most deliberate kind, to prevent people from getting at the secret, so that *seeing they might not see and hearing*

they might not understand.

The teaching was to be disguised, and given out in words which said one thing and meant another and the success of the effort rendered it necessary that the disguise should be complete and the deception absolute, so absolute as to deceive the astutest thinkers in the opposite camp, that is, amongst the swine. Such being the case, it is not possible that what was concealed so painstakingly and carefully, and so well disguised, would be patent to anybody who merely reads the Bible as any ordinary book.

Our conclusion, then, is that the real Christian Doctrine is not to be found on the surface of the words of the Gospels and the Epistles, but has to be worked out with a great deal of labour from the available material, already referred to, that is the Gospels, the explanatory Epistles and the writings of the Ante Nicene Christian Fathers.

Among the Epistles the writings of St Paul occupy a very prominent place and much space. His explanations also have the same characteristic ; he seems to reveal and yet effectively conceals the real points of the Doctrine. With reference to the different views of the teaching, he insists that his explanation is the true one. The people responsible for putting together the Documents of the New Testament, undoubtedly, accepted St. Paul as one of the ***infallible*** writers. St. Paul also calls himself an "***ambassador in bonds***", meaning that he was not free to speak openly. We shall see, as we proceed with the solution of the mysteries, that he did his utmost to carry enlightenment to mankind, but was not at liberty to jeopardise the lives of his followers by doing aught that would put the swine on

their track.

Amongst the Ante Nicene Fathers, Clement distinctly says: "Somethings I purposely omit... *afraid to write*, what I guarded against speaking". (A.N.C.L. Vol. IV. 357). He also mentions a certain *circumlocution* of his which he resorted to to avoid publishing the chief knowledge concerning the supreme Divinity to unworthy ears. The reference will be found in A. N. C.L. Vol. III. 240. In the fourth volume of the series (Page 388) he again says: "I *fear* to cast the pearls before swine". In the 17th Volume (p. 58) the books are described as able to *deceive.*

Clement further tells us: "For I.........wish artfully to conceal the seed of knowledge......Because there is *grave danger* in divulging the secret of the true philosophy to those whose delight it is to speak against everything." (A.N.C.L. Vol. IV. 361.)

Here also we see that the real explanation of all the secrecy and mystification is only one, namely, the fear of persecution.

Perhaps some of these writers would not have cared for their own lives; but surely they could not be expected to sacrifice away the lives of their followers. It is thus clear that in the Gospels, the Epistles and the writings of the Early Fathers, all alike, deliberate efforts were made to hide the true Doctrine, so that it could not be acquired and learnt except by men specially instructed in the secret. Those, therefore, who read these books in the literal sense of the words and the plain meaning of the sentences go astray and misdirect themselves.

But it might be asked: how can you be sure

of the interpretation of the mystifying utterances, parables and allegories ? The question is not a new one and has been raised before. Many people tried to fix the meanings of the parables and allegories in all sorts of fantastic ways, and, not being aware of the true rules of interpretation, rejected the allegorical exegesis altogether, leaving the plain, and, as we have seen, the objectionable and untrue, version in possession of the field.

There are two important principles which, if carefully observed, will prevent the mind from going astray when interpreting Biblical allegories. One of these is the rule of relevancy.

It is obvious that these are religious allegories and have nothing to do with anything which is not connected with religion. Hence it is not permissible to read into them such meanings as refer to unholy things or worldly matters. Only a religious interpretation is permissible. As Cyprian says (A.N.C.L. Vol. XIII. p 384): "For Divine things must be divinely received and must assuredly be maintained as holy. But a grave fault is branded on those who attach earthly and human doctrine to sacred and spiritual words ; and this we must beware of doing".

It follows from this that those who interpret the various allegories and mythologies as expressions of physical forces or such unholy, unspiritual things as the digestive juices and the like talk irrelevantly. No other interpretation, then, than that which is relevant to the subject of Religion is admissible.

The second important rule of interpretation is this that a doctrine should not be constructed from allegories, but the allegories themselves should be

interpreted in the light of the doctrine. As to this Tertullian says (A.N.C.L. Vol. XVIII. pp. 76 and 80): "We, however, who do not make the parables the sources whence we devise our subject-matters, but the subject-matters the sources whence we interpret the fables, do not labour hard, either to twist all things (into shape) in the exposition, while we take care to avoid all contradictions. But it is more to the point that it is not lawful to draw conclusions about anything else than the subject which was immediately in hand".

The reason for this is obvious, because the allegorists must have known what they were allegorising. In other words, doctrine is prior to allegory. The converse of this will not hold good.

We must, therefore, find out what doctrine it was which the Christian Allegorists allegorised. This we shall do in the following chapters of this books.

CHAPTER II

THE DOCTRINE

The most important part of the Christian Doctrine, as will be seen by the time we get to the end of our work, is the soul-nature.

The question whether there is a soul or not, may or may not interest the modern philosopher, but it is the one important point round which religious teaching is centred. In Christian teachings the soul is described as a substance by almost all the writers of the Ante Nicene Series of books who have written on the subject. It is obvious that what is not a substance cannot possibly exist or have permanency. The word substance merely means a something of a permanent type. From the strictly philosophic point of view, substance is the abode of changing forms and of qualities. Matter is one kind of substance, spirit or soul, another. Matter is composed of atoms; Spirit exists in the form of soul-units.

Immortality rests upon indivisibility. If the unit of intelligence (*i.e.*, of the intelligent substance, *viz.*, the soul) is a compound, it must be perishable, for no compounds are everlasting. On the other hand, if the soul is a simple thing and not a compound, destruction is not conceivable with regard to it, and also no creation; for it is a partless thing. It cannot be broken up into pieces, being partless, and it cannot be put together, composed or created, by the assemblage of parts and elements, because it has neither parts nor separate or separable elements.

Why matter is eternal is because its atom is indestructible, being a simple non-compound unit. The reference here is to the philosopher's atom (which means the smallest indivisible unit of matter), and not to the physicist's or chemist's atom, which, as everybody knows, has been split up into smaller units, called electrons. The philosopher does not quarrel with words; you are at liberty to call your atom an electron. But he postulates a limit for divisibility, and when the ultimate point is reached, and he is brought face to face with the unit of matter which is indivisible any further (whatever one likes to call it, whether an electron, or proton, or anything else), he calls it an atom. He deals similarly with the intelligent substance, and finding it simple and non-compound, puts it down as permanent.

In religion, philosophy is transcended. Philosophy may be purely speculative; religion is verified by practice and the practical experience of men who have put it to practical test. Infallibility is the mark of religion for this reason. The philosopher only thinks there is a soul, the Teacher (in religion) *knows* from actual realization, that there is a soul and that it is immortal.

Let us now see what the earliest Christian Fathers said on the subject. Gregory Thaumaturgus says (A.N.C.L. Vol. XX p. 115): ". . . . The Soul. . . . being incorporeal is simple; since thus it is both uncompound and indivisible into parts. It follows in my opinion as a necessary consequence that what is simple is immortal. . . . and what is subject to dissolution is compound; consequently the soul being simple and not being made up of diverse parts, but being uncompound and indissoluble, must be, in virtue of that, incorruptible and immortal".

Tertullian, who is one of the most enlightened of

the Ante Nicene Fathers, writes (A.N.C.L. Vol. XV. p. 433):- "We, however, claim this (operation) for the soul, which we acknowledge to be an indivisible simple substance.......".

In the 24th volume of the A.N.C.L. series (p. 175) we read:—"....Spirit is a substance, subtle immaterial and which issues forth without form."

Again on pages 176-177 of the volume last referred to we are told: -" What is God? 'God', as the Lord saith, 'is a Spirit'. Now spirit is properly substance, incorporeal, and uncircumscribed. And that is incorporeal which does not consist of a body, or whose existence is not according to breadth, length, and depth. And that is uncircumscribed which has no place, which is wholly in all, and in each entire, and the same in itself".

Touching the point that the soul subsists without an author, we have it in the A.N.C.L. Vol. III. p. 365:— "Therefore that which is simple, and which is without any of these things by which that which subsists can be dissolved, is without doubt incomprehensible and infinite, knowing neither beginning nor end and therfore is one and alone, and *subsisting without an author.* But that which is compound is subject to number, and diversity, and division......is necessarily compounded by some author, and is a diversity collected into one species."

In the 15th volume of the A. N. C. L. series p. 438 the point is further emphasised in striking language: — "Being thus single, simple, and entire in itself, it is as incapable of being composed and put together from external constituents as it is of being divided in and of itself, inasmuch as it is indissoluble. *For if it had been possible to construct it*

and to destroy it, it would no longer be immortal. Since, however, it is not mortal, it is also incapable of dissolution and division."

This is what Tertullian says.

Clement (A.N.C.L. Vol. XII. p. 273) says: —" But it is not as a portion of God that the spirit is in each of us".

He again tells us that we are neither portions of God nor his children: " But God has no natural relation to us ... neither on the supposition of his having made us of nothing, nor on that of having formed us from matter ... neither portions of himself ... nor his children ......"

In the 24th volume of the A. N. C. L. series pp. 150-152, another writer distictly disavows relationship to God.

These great authorities suffice for the view that the soul was regarded as a simple and therefore indestructible and consequently, also uncreate, immortal and eternal something (substance).

It was distinctly known that the soul had not been created by a God or Goddess or anyone else, and could not possibly be wiped out of existence. It was also known that God, too, was a spirit and included in the category of substance.

Now, only one argument suffices to show that these writers were quite correct in regarding spirit as a simple substance. Let us take a complex sentence and see whether its sense can be grasped by a compound and composite being or not. Let us take the sentence " Hampstead is a suburb of London."

This fairly easy sentence is composed of six words and twenty-six letters. Suppose the soul

consisted of six parts, and suppose each of the parts took cognizance of one word each, and no more. Now it is obvious that one part would know Hampstead and nothing more, another would know 'is' and nothing more, a third part 'a', and so on with the rest of the words in the sentence. But there is no part which knows the entire sentence. The first part only knows Hampstead. Well what of Hampstead? Ten thousand things can be said about Hampstead; but our first part will have absolutely no reason or incentive to think of any of them. The second part only knows 'is' which is a verb. It can be used with reference to a million nouns: why should it refer to any particular thing? The part taking cognizance of it will have absolutely no ground for singling out any one of them. We see, therefore, that unless we assume that the bits of knowledge possessed by the several parts are exchanged by them *interse* we cannot have the sense of the entire sentence anywhere. And even if the absurd supposition were to be made that the parts exchanged the bits of information acquired by them, then on that supposition there should be a duplication, on a very much magnified scale, of the meaning of the sentence. That is to say, there should be not one consciousness or understanding of the purport of the sentence, but as many consciousnesses of its significance as the number of parts taking part in knowing it.

Now suppose the parts are twenty-six, not six, and each part is only possessed of the meaning of a letter of the sentence and no more. Is there any sane man who can think that the purport of the sentence can be grasped by the understanding

if twenty-six separate parts of it are only cognizant of just one letter each from it?

It is thus obvious that the understanding of man, which does understand the significance of complex sentences and elaborate doctrines and documents, cannot but be a simple, as distinguished from a compound, thing!

CHAPTER III

THE DOCTRINE — *(contd.)*

The substance of the soul like any other substance must have characteristic properties, but by the generality of mankind, especially in Western countries, the point has not been studied, and philosophers have contented themselves by simply accepting the fact that there is such a thing as soul. Whether it possessed any other attributes over and above immortality, did not matter.

As already stated, there can be no substance which is not possessed of attributes. The soul is also the possessor of many attributes, but three of them, in addition to immortality, which we have dealt with in the previous chapter, are very important for our purpose.

In this chapter our attention shall be directed to the Christian Doctrine with reference to the nature of knowledge and the knowing capacity of the soul.

The identity of mind and soul is insisted upon in the 15th volume of A.N.C.L. (p. 437) where it is said :— "We, however, affirm that the mind coalesces with the soul, not indeed as being distinct from it in substance, but as being its natural function and agent".

In the 17th volume of the series on page 278 it is said :— "And thus knowledge comes to one, not because he has been instructed, but because he has understood".

In the same volume on page 271 occurs an important statement to the effect that "revelation is knowledge gained without instruction, and without

apparition and dreams," and that "in the soul there is all the truth ; but it is covered...over".

Gregory Thaumaturgus describes knowledge with the philosopher's exactness when he says "that knowledge of things does not come to it [the soul] from without but it rather sets out these things, as it were, with the adornment of its own thoughts" (A.N.C.L. Vol. XX. 117).

Even more striking is the statement of Clement (A.N.C.L, Vol. XII. pp. 343-344) :— "And knowledge is essentially a contemplation of existences on the part of the soul, either of a certain thing or of certain things, and when perfected of all together...The Gnostic...himself comprehends what seems to be incomprehensible to others, believing that nothing is incomprehensible to the Son of God, whence nothing incapable of being taught".

All these passages show that the Christian Doctrine clearly implied that the soul was the repository of knowledge, in fact was knowledge itself. Not only this but the Doctrine went further and affirmed that everyone who reached the status of prophetship became omniscient. The authority for this statement is the following from Clementine Homilies (A.N.C.L. Vol. XVII. p. 61) :—"...But He is a true Prophet who always knows all things and even the thoughts of all men, who is without sin, as being convinced respecting the judgment of God. Wherefore we ought not simply to consider respecting His foreknowledge, but whether His foreknowledge can stand, apart from other cause. For physicians predict certain things, having the pulse of the patient as matter submitted to them ; and some predict by means of having fowls and some by having sacrifices, and others by having many various matters

submitted to them; yet these are not prophets". "...But the foreknowledge of the one true prophet does not only know things present, but stretches out prophecy without limit as far as the world to come, and needs nothing for its interpretation, not prophesying darkly and ambiguously, so that the things spoken would need another prophet for the interpretation of them; but clearly and simply..." (Ibid. pp. 61-62)

"Then said Peter...But it is impossible for any one except a prophet who alone has omniscience, to know with respect to the things that are done by any one, which are his own, and which are not, for all are seen as done by him" (Ibid p. 207).

It was also understood that omniscience when once attained was continuous, not interrupted by alternating periods of lack of it (Ibid p. 62).

It might be objected that prophets are sent by some one, *e.g.*, a God. But this could be said only on the basis of the current Christian conceptions, rather misconceptions, which we are seeking to avoid. How does anybody know that the prophet is sent, except on the authority of the accepted version of the Christian teaching? But that itself is just the one point in this book: whether the accepted Doctrine of Christian teachings is, or is not, correct? In none of these quotations is there any reference to a prophet being sent; on the other hand, all indications point to prophetship being the status or degree of qualification to which souls may attain by their own merit and worth.

Indeed, the Bible itself contains many plain allusions and hints to the omniscient nature of the soul.

"Ye are the light of the world."—(Matt. v. 14).

"For there is nothing covered that shall not be revealed; neither hid, that shall not be known."—(Luke

xii. 2).

"Is a candle brought to be put under a bushel, or under a bed? And not to be set on a candle-stick? For there is nothing hid which shall not be manifested; neither was anythig kept secret, but that it should come abroad. *If any man have ears to hear, let him hear*" (Mark iv. 21—23).

This omniscience is not an affair of the senses, although sense, in the sense of intelligence or consciousness, and soul are identical, as said before. Thus says Tertullian as to this:—

"The soul, in my opinion, is sensual. Nothing, therefore, pertaining to the soul is unconnected with sense, nothing pertaining to sense is unconnected with the soul."—(A.N.C.L. Vol. XV. p. 190).

"... We see, then, that in opposition to the bodily senses another faculty is provided of a much more serviceable character, even the powers of the soul, which produce an understanding of that truth whose realities are not palpable nor open to the bodily senses, but are very remote from men's everyday knowledge, lying in secret ..." (Ibid. p 450).

That this view of the Christian Doctrine is true will be evident to any one who studies the nature of knowledge.

Knowledge is something mysterious in the eyes of the ordinary man and woman, but that is because they have never bestowed a thought on the constitution or composition of knowledge. What is knowledge in itself, apart from its content, is a point which has not even attracted the notice of the most enlightened of thinkers among men in our age.

Knowledge is a thing which cannot be cut up or

divided, broken into bits, crushed or mutilated in any way. It is a state of consciousness, a sensation of awareness, not a thing outside the state of the soul's understanding. If knowledge could be cut up, if a state of consciousness could be broken into parts, sheer insensibility must supervene at once. If anyone could distinguish between knowledge and the contents of knowledge, he would realise the force of the above observation clearly. Our ideas do not flow like loose bits of paper or straw floating in a stream of water. We know external things because they evoke or provoke certain states, aspects or phases of our consciousness in us. If these states, aspects or phases were separate from consciousness itself, they would need other states, aspects or phases to be known through, *because we can only know things which are separate and distinct from us through the states, aspects or phases which they provoke in us, i.e.*, in our consciousness.

Consciousness is not possessed of sensible qualities, though it knows all sensible qualities of material things. Consciousness has no colour, though it reveals all colours; consciousness has no taste though it takes cognizance of all tastes; consciousness has no smell, though it knows all kinds of smells; consciousness emits no sound, though it perceives all sounds; consciousness has no weight or other tactile properties, such as roughness, smoothness, and the like, though it acquires knowledge of all kinds of tactile qualities of material things.

Consciousness is thus seen to be unitary, consequently, eternal and uncreate and indestructible and a thing-in-itself. It is devoid of sensible qualities, and yet is the knower of all sensible qualities. It is not matter. It is a substance of a

different kind from matter. It is the soul itself. Thus, consciousness and soul are two words which mean one and the same thing; looked at from the point of view of substantive nature ('somethingness'), it is termed soul; but from the point of view of intelligence, it is termed consciousness, the knower.

Being partless and intelligent, it is knowledge through and through. We have seen that knowledge cannot be created; the external *stimulus* cannot possibly (in any conceivable way) be transformed into knowledge or ideas. Our ideas are in no sense pictures of objects. They are not like reflections in a mirror. Four out of the five senses do not give rise to images at all, which are perceived only by the sense of sight. Besides, a reflection is a material thing, the effect of the throwing back of the rays of light on to themselves, but conscious ideas are not rays of light reflected in a mirror, but sensations or phases or aspects of our sense of awareness.

There is no mirror in the human body to reflect the ideas on to the soul, or understanding. The pupil in the eye is too small to give rise to grand magnifications and pictures. The picture of a landscape, miles in length and breadth, should be perceived, if it were merely the reflection on the pupil, like a small pea-sized thing. There is no place where it could be magnified inside the perceiving 'eye'. The soul does not possess a magnifying lense through which to look at the picture formed by the landscape on the retinae.

All this goes to show that soul and knowledge are synonymous terms; and because the

soul is a partless thing and intelligent, it is knowledge through and through, all over and every where in and on its surface. The function of the external *stimulus* is merely to give a knock; an item of knowledge, (an idea), lying dormant (in the case of the embodied soul) but corresponding, in respect of its rate, pitch and intensity of of vibration, to the vibrations *(stimulus)* coming from the outside, is provoked, and rouses itself up to appear in the limelight of consciousness. in response to the the knock. In plain language, consciousness itself manifests and displays the form of the object which it perceives.

There is no truth in the notion that ideas are made of a kind of mental dust or mind stuff. Who is going to mould it into shape ? and always correctly and precisely ? If the particle of the mind stuff is endowed with consciousness, then every particle of it is complete and full in itself, and it is not possible to transfer any more knowledge to it than what it holds inside itself ; because knowledge and ideas are not alienable. They can only be provoked, evoked, or invoked from within the understanding. If the understanding be devoid of them, there is an end to the matter. It would then be like a looking-glass at best, which might reflect any thing standing before it but know nothing itself. If the particles of the mind stuff, on the other hand, be deemed to be unconscious then by no amount of metaphysical jugglery can we ever get consciousness out of them.

It is not even possible to reduce an idea to dust by breaking it into pieces. Suppose we see a log of wood being sawed by workmen. We are conscious of the process that is going on, but there

is this to be remembered that while the log of wood in the world outside remains the same all the time that it is being cut through, its conscious counter-part (that is to say, the idea in the mind) is not stable. Every moment a new idea, corresponding to the changing conditions of the log of wood, is called up from the depths of consciousness, the old one lapsing back. There is no workman inside the mind, and there is no such thing as a saw anywhere in in it with which the idea of the log could be sawed up. Outside we may see the log being reduced to sawdust. But inside the mind it is not possible to saw through an idea in anyway. If an intelligent idea, if a state of consciousness, *i. e*, an aspect of the understanding, were to be sawed through, or reduced to dust, complete insensibility must supervene at once. All this suffices to show that knowledge is both uncreatable as well as indestructible.

Now, all substances have a common nature, and the soul, being a substance, cannot be an exception to the law of substance. Therefore, all souls are alike in respect of their knowing-capacity. In other words, what one soul knows or knew or will ever know, *can* be known by any other soul. All the knowledge possessed or acquired by any one in the past is knowable by any one living today, in fact by any living soul. Similarly, knowledge that is known to any and all living beings today, and also all knowledge which will ever be known in the future to all or anyone of the knowing living beings, are knowable by every one of us. In plain terms, knowledge of the three periods of time is possible for everyone of us; and there can be no limitations of locality or space. Every soul has, therefore, an infinite capacity in respect of knowledge.

The counter hypothesis, which will deny omniscience to the soul, can proceed simply on the assumption that there are limits placed on the knowledge of different souls, so that one soul might learn from A to D, another from E to F, a third from X to Z and so on; but these limits are inconceivable when we study the nature of the intelligent substance of the soul, as a substance

Intelligences may appear to differ from one another owing to the limitations of embodied existence, but when you come to think of the soul independently of the body, in its own natural condition, then, surely, all barriers and limitations drop oft. One unit of the intelligent substance, in itself and apart from the admixture of a clogging alloy, must be identical with any other intelligent unit, similarly conceived, in respect of its essential nature.

If knowledge were found to be a mere reflected image of the outer things, formed on the pupil of the eye, differences of capacities would be inevitable; for in that case the absence of the object would deprive one of its knowledge; but we have seen that this proposition, is an untrue assumption, and that knowledge exists, ready-made, naturally, in the soul, and that the object merely calls it forth from a slumbering state into active manifestation.

The conclusion is that the view of the Christian Doctrine, that the soul is the *light of the earth*, that all true Prophets are always omniscient, and that the soul can acquire the fullness of infinite knowledge, is positively true!

Has this omniscience been ever acquired by anyone? Yes, but the subject is outside the scope

of this book, and reference should be made to works like the "Key of Knowledge", "Omniscience" and "Rishabbha Deva, The Founder of Jainism," where it has been dealt with in greater detail. There is a reference in the last book of the New Testament (The Revelation) to four and twenty Elders. These are the true TEACHERS, and every one of them was omniscient. Many of their followers became omniscient, before parting with flesh, for good.

CHAPTER IV

THE DOCTRINE — *(contd.)*

The next important attribute of the soul substance is happiness. Pleasure and pain are modifications of the feeling-tone of the soul in its embodied condition. But it has a natural state of feeling (a feeling tone), quite its own, and that feeling tone is blissful. If the soul did not have a natural feeling tone of its own, modifications, in the form of pleasure and pain, could not be experienced by it. Stones and other material (physical) things are devoid of feeling, because matter has no feeling tone nor a capacity for it. We see this natural state of the soul's inherent joy partly revealed on occasions of freedom. The school-boy who succeeds in his examinatin feels happy, because he is freed from the further necessity for straining and striving for the task (studies), which, in the event of failure, he will have to be burdened with (will have to prepare) again. The happiness which he experiences at the moment of success is not sensual; it is 'internal'. It is not produced through the agency of any of the senses, but is brought out from within. Now inside the soul there is no room into which even happiness could be stuffed; but since this happiness, the joy of freedom, is actually felt, and in a non-sensual way, it must reside somehow in the soul. As such, it could only be the natural attribute of the soul's being (substance), not a kind of exhilarating vintage contained in the bottle of intelligence, our soul, but an

attribute of the substance which is the soul itself. Hence, when the external modifications shall cease altogether to influence its feeling tone any longer, the inherent joy of being will be eternally and inseparably and uninterruptedly enjoyed by it.

The pure (purified) soul should thus be immortal, omniscient and blissful by nature.

As regards power some notion can be formed of the soul's energy if we allow the mind to dwell on the idea of continuity of being. In life continuous living is implied; there is no break, no gap. Life just *continues* to live. It is not possible for any one or anything to deprive what is immortal of its continuity of life. If the whole of living and dead nature were to be ranged against one simple soul, determined to wipe out its existence for as much as the millionth fraction of a second, they would fail, undoubtedly. Energy of life is thus infinite. There never was a moment of time when the soul was not alive, and there never will be a moment when it shall cease to live. This is infinite energy in itself, but we shall see that when the soul is perfectly free from the influence of flesh, to which all embodied soul are subject it will enjoy a status so supreme and sublime as to be almost beyond the comprehension of the average man; and the status which it shall then enjoy it will never be robbed of, even if the whole of nature should be ranged against it, determined on its annihilation. In addition to this, the soul also possesses the power to affect external nature, miraculously.

Miracles need not be rejected altogether, though

a great deal of care is required in admitting them. They are not lawless; but it is not easy to formulate the laws which are set into operation to produce them. However, it is not necessary for our present purposes to go into the subject, inasmuch as what has been said here already is sufficient to demonstrate that the soul is endowed with infinite power.

The fact that the pure soul is able, and that at a glance, to know all things of the past, the present, and the future, without limitations of any kind whatsoever, also goes to demonstrate its possession of infinite power. The Perfect Soul is not liable to fatigue, stupour or somnolence; sleep and exhaustion cannot assail it; it is never tired or bored or rendered unconscious in any way! Fainting is unknown to the Gods.

Christian authorities bearing on the subject of soul's innate inherent happiness will now be given.

Clement writes in this connection (A.N.C.L. Vol. IV. p. 134.) :—

"Where faith is, there is the promise; and the consummation of the promise is rest......the end of knowledge is rest—the last thing conceived as the object of aspiration".

Tertullian has the following on the subject :—

"You have your joys where you have your longings......What greater pleasure than distaste of pleasure itself, than contempt for all that the world can give, than *true liberty*, than a pure conscience, a contented life, and *freedom from all fear of death*". (A.N.C.L. Vol. XI. p. 33).

Lactantius also states :

"......But this present and corporeal life cannot be happy, because it is subject to evils through the body......For a state of happiness ought to be perfect, so that there be nothing which can harass, or lessen, or change it. Nor can anything be judged happy in other respects unless it be incorruptible. But nothing is incorruptible but that which is immortal. Immortality, therefore, is alone happy, because it can neither be corrupted nor destroyed ......The cheif good is, therefore, found to be immortality". (A.N.C.L Vol. XXI. pp. 162—165).

The Bible itself has it:— ......Who for the joy that was set before him endured the cross." (Hebrews xii. 2).

"But the fruit of the spirit is......joy, peace."—(Gal. v. 22).

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John xv. 11).

We have it again from Clement:—

"And exultation is said to be gladness, being a reflection of the virtue which is according to truth through a kind of exhilaration and relaxation of the soul" (A.N.C.L. Vol. XII p. 361).

Religion itself has been described by Origen as a set of "...... laws which ensure happiness to those who live according to them and who do not flatter the demons by means of sacrifices, but altogether despise them ......" (A.N.C.L. Vol. XXIII. p. 194).

CHAPTER V

THE DOCTRINE — *(Contd.)*

We are now somewhat able to understand the nature of the soul. Every soul is immortal, omniscient, blissful and endowed with infinite energy in its own right, and since these precious attributes are all divine in their nature, every living soul is divine. The soul is its own God, although its Godhood has yet to be brought into manifestation. We shall see later on how flesh is inimical to the soul; it is sufficient for our present purpose to say that if the soul were completely rid of all taint of matter, it would be a God. The Bible, therefore, correctly says: "Ye are Gods" (Ps. lxxxii. 6). This statement could not be given more elaborately to Jewish congregations for fear of rousing their anger, as it would have been regarded by them as the height of blasphemy.

In the New Testament this statement is confirmed openly, yet again it is surrounded by abruptness on all sides, *i. e.*, has no connection with anything that precedes or follows it, so that its real purpose is hardly ever understood by the hearer or the reader, though it defines the term (God) in a very clear way: —"...... he called them gods unto whom the word of God came" (John x. 34). The significance of the definition is this that although all souls are divine, that is Gods, by nature, nevertheless only those souls can attain to divinity who believe that they are divine, and, acting on the belief, proceed to remove the inimical, hostile, crippling burden of matter. The embodied soul is so hopelessly under the benumbing influence of matter that its instincts

are all perverted, and it is incapable of realising what its real nature is It is, therefore, clear that although all souls are divine by nature, and may bring their Godhood into manifestation, they are not all Gods at present. Hence the description: "he called them Gods unto whom the word of God came," that is, he called them Gods who believed in the word of God that they were divine, and thereby laid the foundation of their Wholeness. The Bible is full of beautiful passages which, when carefully read, leave no doubt whatsoever on the point. The following are a few of them:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." (1 John iii. 2).

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt v. 48).

"And know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" (1. Cor. iii. 16).

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Romans viii. 18).

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Ephesians iii. 19).

"Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."— (2 Peter i. 14).

".........for behold the kingdom of God is within you." — (Luke xvii. 21).

"Till we all come.........unto a perfect man, unto the measure of the stature of the fullness of Christ."—(Ephesians iv. 13).

".........that ye may be perfect and entire, wanting nothing."—(James i. 4).

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God."—(Phillippians ii. 5-6).

"For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."—(Colossians ii. 9-10.)

".........greater is he that is in you, than he that is in the world."—(1 John iv. 4).

The fathers also understood this very clearly:—

"He, the husbandman of God, having bestowed on us the truly great, divine, and inalienable inheritance of the Father, deifying man by heavenly teaching."— (Clement, A.N.C.L. Vol. IV. p. 102).

"It is then, as appears, the greatest of all lessons to know one's self. For if one knows himself, he will know God; and knowing God, he will be made like God, not by wearing gold or long robes, but by well-doing, and by requiring as few things as possible."—(Clement, A.N.C.L Vol. IV. p. 273).

"For once the crown of righteousness encircles thy brow, thou hast become God.........Thou hast been deified and begotten unto immortality......This constitutes 'Know thyself', or, in other words, learn to discover God within thyself."—(Hippolytus, A.N.C.L. Vol. VI. p. 402).

"......If therefore man has become immortal he will also be God......Wherefore I preach to this effect:

Come, all ye kindreds of the nations to the immortality of baptism."—(Hippolytus, A.N C.L. Vol. IX. Pt. ii. p. 86).

It is worth while to lay emphasis on the point that among substances of the same nature there can be no differences. It is, therefore, not possible to have one spirit of a different kind from any other spirit. The Christian Doctrine very clearly refutes such a notion when it says: "Because as he is, so are we in this world."—(John iv. 17). All differences are demolished when it is said: "Ye are the light of the world"—(Matt. v. 14); "Ye are the sons of the living God"—(Hosea i. 10).

Clement uses no ambiguous language when he says: "For souls themselves by themselves are equal" (A.N.C.L. XII. 362).

Tertullian deals with the subject with the philosopher's lucidity:—"And here, therefore, we draw our conclusion, that all the natural properties of the soul are inherent in it as parts of its substance......"—(A.N.C.L. Vol. XV. p. 457).

But it is Origen who clinches the matter:—"......Every mind which partakes of intellectual light ought undoubtedly to be of one nature with every mind which partakes in a similar manner of intellectual light. If the heavenly virtues, then, partake of intellectual light, *i. e.*, of divine nature, because they participate in wisdom and holiness, and if human souls have partaken of the same light and wisdom, and thus are mutually of one nature and of one essence......then, since the heavenly virtues are incorruptible and immortal, the essence of the human soul will also be immortal and incorruptible."

(A.N.C.L. Vol. X. p. 353).

There is no reason for a distinction between a supposed or real supreme soul and any other soul. Spirit is spirit; and all have the same nature. A God-spirit is free from material impurities, and manifests its divinity fully and unhampered, while the unemancipated soul is not manifesting its divinity; but in respect of their essential nature they are exactly alike. St. Paul it is who says:—"Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thougt it not robbery to be equal with God." (Phillippians ii. 5-6).

Clement lays his finger rightly on the weak spot in men's thoughts when he says: "The cause of all error and false opinion is the inability to distinguish in what respect things are common and in what respect they differ"—(A.N C.L. Vol. XII. 351).

Now this teaching, at least in a partial form, was known as the Teaching of the Gnostics, and was rejected too hastily by Christian Theologians for the following reasons:—

1. Because of the superstitious fear of a Supreme Divinity who might be angered if man called himself God

2. Because of a confusion about the connotation of the term Gnostic, it being assumed that the Ante Nicene Fathers were not Gnostics themselves.

3. Because of an inadequate and unscientific conception of soul nature.

4. And, lasty, because of the inability of the teachers to express themselves freely.

With reference to the second of these reasons

it may be pointed out that there were two classes of Gnostics in the Christian communities, namely those who followed an incoherent mystical Doctrine which was rightly rejected, and those who taught the scientific views we have elaborated here. The Ante Nicene Fathers belonged to the second category, as is clear from the following extracts from their writings: "......The Gnostic will avail himself of dialectics, fixing on the distinction of genera into species, and will master the distinction of existences, till he come to what are primary and simple." (Clement, A.N.C L. Vol. XII. p. 350).

"I know that the mysteries of Science (Gnosis) are a laughing-stock to many.........and a few are at first startled at them, as the light is suddenly brought into a canvival party in the dark." (A.N.C.L. Vol. XXIV. p. 128).

"On this wise it is possible for the Gnostic already to have become God" (Clement, A.N.C.L. Vol. XII. 209).

The Doctrine is entirely scientific, and it was known to be scientific to the founders and exponents of Christianity. Tertullian says: "I could bear with her [philosophy's] pretensions, if only she were true to nature, and could prove to me that she has mastery over nature......" (A.N.CL. Vol. XV. p. 414).

In the prophetic Scriptures (A.N.C.L. Vol. XXIV. p. 126) again we have it:—

"For scientific knowledge is necessary both for the training of the soul and for gravity of conduct; making the faithful more active and keen observer of things. For as there is no believing without elementary instruction, so neither is there

in all matters. It was certainly not found to be impracticable in all parts of the world.

How was the soul to escape from matter? By means of right faith, right knowledge, and right conduct.

"Right faith is. . . .a comprehensive knowledge of the essentials" (Clement, A.N.C.L. Vol. XII. 447), not a belief in any beneficial external god, whether real or imaginary. Right knowledge is really implied in Right faith as defined above; and Right conduct is insisted on most clearly in the Epistle of James (Chap. 11. 14-17):— "Even so faith if it hath not works is dead, being alone."

Right action is the action of the Gnostics (knowers of the truth), performed for the obtainment of release from the body (Clement: A.N.C.L. Vol. XII. 369).

It was clearly recognised that no one could be made good by compulsion:—

"It is impossible for a man to be steadily good except by his own choice. For he that is made good by compulsion of another is not good; for he is not what he is by his own choice. For it is the freedom of each one that makes true goodness and reveals real wickedness."—(Clementine Fragments, Pt. II. A.N.C.L. Vol. XXIV. p. 167).

Worship really means the copying of the Ideal under the guidance of the teaching:

"Be ye holy; for I am holy."— (1 Peter i. 16).

"He that sayeth he abideth in him ought himself so to walk, even as he walked."— (1 John ii. 6).

"...Wherefore arise, and understand your salvation. For God is in need of no one, nor does He require anything, nor is He hurt by anything; but we are either helped or hurt, in that we are grateful or ungrateful."—

CHAPTER VI

THE DOCTRINE — *(Contd.)*

Let us sum up the situation which has been cleared up thus far: the soul is an eternal, unperishable, uncreated, enduring, intelligent thing. It is knowledge and joy personified. As the embodiment of knowledge it should be thought of as a mass or summation of the totality of an infinity of conscious states, or intelligence-aspects, all interpenetrating, inseparably, into one another. This is the view which is presented in the text:— "In the beginning was the word and the word was with God and the word was God." (St. John's Gospel.) This indestructible, eternal, enduring mass of knowledge, which is also joyous and full of exhilaration naturally, is God, and has been with God (with or in, its own divine immortal substance.)

Having shown this much, the Doctrine now proceeds to show that all conditions short of the divine status are full of misery and pain: "For all have sinned and come short of the glory of God."—(Romans iii. 23)

"No one is clean from filthiness, not even if his life lasted but a single day."—(Origen, A. N. C. L. XX. 347.)

"For we know that the whole of creation groaneth and travaileth together in pain until now." —(Romans viii. 22-23.)

"In the world ye shall have tribulation . . . ." (John xvi. 33).

The world is hostile and inimical to the best in-

terests of the soul, and is shunned by the ardent seekers after immortality.

"Ye adulterers and adulteresses know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James iv. 4).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever"— (1 John ii. 15-17).

The cause of the trouble is the association with matter, that is embodiment in flesh:—

". . . . Flesh . . . . separates and limits the knowledge of those that are spiritual . . . . for souls themselves by themselves are equal."—(Clement, A. N. C. L. Vol. XII. p. 362).

"For bound in this earthly body we apprehend the objects of sense by means of the body."—(Ibid. p. 224).

"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his own sins."—(Proverbs v. 22).

". . . . he that hath suffered in the flesh hath ceased from sin." — (1 Peter iv. 1).

". . . . Whosoever shall lose his life shall preserve it."— (Luke xvii. 33).

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall

The effect of the mingling and union of spirit and matter is harmful for the soul, as we have already seen. The body which is the result of the union of soul with matter is the prison of the soul.

"His own inequities shall take the wicked himself, and he shall be holden with the cords of his own sins."— (Proverbs v. 22).

'... All these things, involve you in darkness, as when a filmy defluxion on the eyes prevents one from beholding the light of the sun: thus also do inequities, O man, involve you in darkness, so that you cannot see God" (Theophilus, A.N.C.L. Vol. III. p. 54).

"For every cause of sin seems to be like tow smeared with pitch, which immediately breaks into flame as soon as it receives the heat of fire...If therefore any one be found smeared with sins and lusts as with pitch, the fire easily gets the mastery of him. But if the tow be not steeped in the pitch of sin, but in the water of purification and regeneration, the fire shall not be able to be kindled in it" (Recognitions of Clement, A. N. C. L. Vol. III. p. 407).

"..,For what are we men but souls shut up in bodies?" (Arnobius, A. N. C. L. Vol. XIX. p. 79).

"Many, truly, are the shoes of the sinful soul, by which it is bound and cramped by the cords of his own sins." – (Clementine Fragments, A. N. C. L. Vol. XXIV. p p. 168-169).

"Man that had been free by reason of simplicity, was found fettered to sins."—A. N. C. L. Vol. IV. p. 100 (Clement).

It is this bondage of sin, enforced through

comprehension without science. For what is useful and necessary to salvation, such as [the knowledge of] the Father, the Son, and the Holy Spirit, and also of our own soul, are wholly requisite; and it is at once beneficial and necessary to attain to the scientific account of them."

"So also scientific knowledge (Gnosis), shedding its light and brightness on things, shows itself to be in truth the divine wisdom, the pure light, which illumines the men whose eyeball is clear, unto the sure vision and comprehension of truth," (Ibid. Vol. XXIV. p. 127).

Clement may also be referred to here :—

"Right Faith is......a comprehensive knowledge of the essentials......conveying the soul on to Infallibility, science and comprehension. ..." (A.N.C.L. Vol. XII. pp. 447-448).

"It is not simply doing well but doing actions with a certain purpose, and acting according to reason, that the scripture exhibits as requisite" (A.N.C.L. Vol. XII. p. 369).

"Practical wisdom is divine knowledge." (*Ibid* p. 378).

Lastly, reference must again be made to A.N.C.L. Vol. XXIV p. 128 which says :—

"I know that the mysteries of science (Gnosis) are a laughing stock to many. ......"

Does not the Bible itself say, very clearly: "Ye shall know the truth and the truth shall make you free!"? Now truth is always scientific, otherwise it will be a mixture of truth and untruth, or falsehood alone!

(Recognitions of Clement: A.N.C.L. Vol. III. pp. 319-320.)

"Blessed are they that hear the word of God and keep it."—(Luke xi. 28).

"If ye love me keep my commandments."—(John xiv. 15).

The influx of matter into the soul is stopped by right action, in the end, and complete separation is established between spirit and matter. While the individual remains engaged in trafficking with the world (in any form, whatsoever) matter (symbolised by water) continually pours into the soul: "Save me O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing. I am come unto deep waters, where the floods overflow me" (Psalm LXIX. 1 and 2).

Baptism was the doctrine of regeneration, which meant escape from matter, likened to "a great impetuous stream, ever rushing on and bearing us along" (A.N.C.L. Vol. XXIV. p. 118).

Detachment from the world and fasting, when properly observed, check the influx of matter: "especially does fasting empty the soul of matter" (A.N.C.L. Vol. XXIV. p. 121).

In the end, when complete separation between the soul and matter is effected by the crushing out of all desire for intercourse with the world, no further material influx can take place: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie...." (Revelation XXI. 27).

The influx of matter, referred to above, is the natural consequence of the activity of attention in connection with the senses. The embodied soul only comes

in contact with the outside world through the *media* of the senses; and it is characteristic of the senses that they produce no impression on the mind unless linked to attention. For instance, if a piece of chocolate is placed in the mouth and attention is not paid to it but becomes absorbingly engrossed in something else, the mind will remain ignorant of its presence. Yet the merest linking of the attention to the sense of taste immediately makes one aware of the flavour and taste of the sweetmeat What is the difference between these two states? Why we are unconscious of the chocolate when the attention is linked elsewhere, is because the characteristic state of consciousness has not arisen in the understanding. Why this has not occurred, is because the *stimulus*, has not reached the understanding. It follows, therefore, that attention, acting like a magnet, attracts and extracts certain subtle invisible particles of relish from the chocolate in the mouth and allows them to play on the understanding. This evokes, invokes or provokes the characteristic state of consciousness in the soul, and it has knowledge of the sweetmeat. This is the case with all of the senses. Attention is always linked to one or other of them throughout life, and through the linkage subtle invisible matter is constantly pouring into the soul, as an impetuous stream, as described in the quotation from the 24th volume of the A.N.C.L. p. 118.

This influx stops completely when the attention is altogether withdrawn from the outside world and directed, inwardly on to the soul itself, in the act of Self-contemplation.

all be changed .... For this corruptible must put on incorruption, and this mortal must put on immortatily, so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."— (1 Cor. xv. 50-54).

The putting off of the body and the flesh completely is essential to the attainment of Godhood :—

" I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service "— (Romans xii. 1).

" The Saviour himself enjoins, 'watch', as much as to say, 'study how to live and endeavour to separate the soul from the body' . . . "—(Clement, A. N. C. L. Vol. XII p. 284)

" For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow".— (Hebrews iv. 12).

It was clearly realised that the Doctrine was a very difficult one The rich man and the mammon worshipper could not get into the Kingdom of Heaven within. Today on account of our lack of familiarity with the Doctrine of truth men are inclined to put it down as impracticable and chimerical, but we know what the reply of the knowers of truth to such an objection would be. By its disregard we shall not only be condemning ourselves to undesirable conditions in the future, but also be misdirecting and misguiding all those dear and near ones of ours who take their cue from our views, and only follow us blindly

the chains of matter, from which freedom can be obtained by following in the footsteps of those who have already attained to it.

"Ye shall know the truth, and the truth shall make you free."— (John viii. 32).

After death the soul is not rid of the undesirable companionship of matter, but the "demons", by which term is meant desires and their offspring passions, collectively, take hold of it and carry it with them.

"For the demons having power by means of the food given to them, are admitted into your bodies by your own hands; and lying hid there for a long time, they become blended with your souls.

"And .... upon the dissolution of their bodies, their souls being united to the demon, are of necessity borne by it unto whatever places it pleases."— (A. N. C. L. Vol. XVII. p. 152).

By wrong doing the image of God is violated in us (A. N. C. L. Vol. III. p. 317); and "Christ dies" through unbelief (Clementine Frag., A. N. C. L. Vol. XXIV. p. 152). This is the true description of the effect of sinning; it obliterates the image of Divinity in the soul, and destroys the ideal of Godhood, if entertained in mind, by clogging the delicate "pores" of the soul substance with the inflowing matter.

The soul is not wiped out with death; it is immortal and unperishing. If it is involved in matter at death, it necessarily re-incarnates somewhere else where its affinities (operating through the forces of magnetism, residing in the subtle material in combination with it) force it to go. In the worst case it will be plunged into the "outer darkness" (Matt.

xxii. 13), which means a condition of existence in which the element of intelligent life is all but wiped out. In other cases it may be reborn as a king or great potentate and enjoy the effect of meritorious and virtuous life, or suffer for its evil thoughts and beliefs.

"Blessed are the meek, for they *shall inherit the earth.*"—(Matt. v. 5)

"Woe unto you that are full, for ye shall hunger."—(Luke vi. 25).

"For he that soweth to his flesh shall of the flesh reap corruption."—(Galatians vi. 8).

". . . . Whatsoever a man soweth, that shall he reap also"—(Galatians vi. 7).

In the 16th volume of the Ante N. Ch. Library it is further said (p. 326): "Flee from Satan, the dragon, and remove from you his wicked seed, namely, desire, by which he gets disease in the soul, which is the venom of the serpent."

This was, in reality, only the doctrine of transmigration which was thus given out in disguise, for fear of the swine. A new term, *repeated resurrection*, was coined by the Fathers to conceal the doctrine (see Tertullian, A. N. C. L. Vol. XI. pp. 133-136). Tertullian also affirms the return of the soul into bodies, not the same bodies, nor always those of human beings (A. N. C. L. Vol. XV. p. 216). And he adds:

"You ask: shall we then be always dying, and rising up from death? If so the Lord of all things had appointed, you would have to submit, though unwillingly, to the law of your creation."—(A.N.C.L. Vol. XI. pp. 133-136).

It must be remembered that the soul is incapable of suffering painful experiences resulting from its

wrong living, except when embodied in matter: "The soul is not capable of suffering without the . . . Flesh."—*(Ibid).*

Resurrection meant the final end to the transmigration of the soul.

". . . . They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage; . . . . neither can they die any more."—(Luke xx. 34-36).

Why cannot the Deified Souls marry or be given in marriage? Because they have no bodies of flesh, and, consequently, no sex organs and the distinction of the sexes; hence are They above matrimony. Neither can They die any more, for there is an end to "repeated resurrection" in Their case, by the dropping off of the body. There is an end to suffering and pain also in Their case.

"So when this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—(1 Cor. xv. 54).

" . . There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are passed away."—(Rev. xxi. 4.)

"In the soul the pain is gone, but the good remains; and the sweet is left, but the base wiped away."—(Clement, A. N. C. L. Vol. XII. p. 364).

"For the incorruptible nature is not subject to generation, it grows not, sleeps not, hungers not, thirsts not, is not wearied, suffereth not, dies not, . . . sweats not . . . . Of such kind are the natures of . . . the souls released from the body." —(Hippolytus, A. N. C. L. IX. Part II. 88).

Such is the end, or the result, to be attained

by the faithful. The base is gone, gone is all suffering and pain, but the good remains. As to its value, I shall let Clement speak on the subject (A. N. C. L. Vol. IV. p. 82):—

" If eternal salvation was to be sold, for how much, O men, would you propose to purchase it? Were one to estimate the value of the whole of Pactolus, the fabulous river of gold, he would not have reckoned up a price equivalent to salvation. Do not, however, faint. You may, if you choose, purchase salvation, though of inestimable value, with your own resources, love and living faith, which will be reckoned a suitable price."

The condition of liberation is unending and eternal. The reason for this is that desire has been completely eradicated from the heart, and without desire matter cannot find lodgement in the soul, to be able to interfere with its FREEDOM and Glory.

"And there shall nowise enter into it anything that defileth, neither whatsoever that worketh abomination, or maketh a lie..." (Rev. XXI. 27).

"For it is impossible that he who has once been made perfect by love, and feasts eternally and insatiably on the boundless joy of contemplation, should delight in small and grovelling things. For what rational cause remains any more to the man who has gained the 'light inaccessible', for reverting to the good things of the world"— (Clement, A.N.C.L. Vol. XII. pp. 346-347).

CHAPTER VII

COMPARISONS AND VALUATIONS

The reinstatement of the lost doctrine is now complete. Its main features, at a glance, are:

1. It is consistent and self-contained.
2. It is scientific, and useful, that is capable of being put into practice.
3. It is implied in the discourses and writings of the founders of Christianity, throughout.
4. It is the most valuable, as intending to bring within the reach of all true seekers, such priceless boons as Immortal, Life, Infinity of Knowledge, and Joy and Power.

The opposite view, the preaching of the church is neither consistent, nor self-contained, nor scientific, nor practical, nor valuable; and it is contradicted at every step by the Gospels and the Epistles and the Writings of the most authoritative Fathers. The rational mind will have nothing to do with the preaching of the church today.

That the doctrine now un-earthed and re-stated or re-instated, is the true Christian Doctrine, is evident from the mere fact that it lies hidden. The preaching of the church is not and was never hidden. To think that the Jews would seek to kill any one who merely preached what they themselves openly taught is to think like a child. There is hardly any difference between the preaching of the churches and the views of the Jews on the essentials of

their religion. They both believe in Jehovah, in the ten commandments, in the Judgment Day and the resurrection of the dead, and also in the laws and sacraments. Their differences are insignificant. At the most there was only one important difference between them, that about a son of god; but the *Old* Testament *itself* actually refers to "sons of God"! It might be that the Jews did not like any one claiming himself to be the only son of God; but surely that solitary circumstance by itself could not be deemed to furnish adequate and ample basis for a perpetual hatred, grounded on the count of blasphemy. As a matter of fact, there is no foundation for an exclusive personal title in favour of one particular individual in the Gospels; on the contrary, the teacher unequivocally proclaimed that his hearers were sons of the living God — nay, Gods themselves! It is clear that what the Fathers were at pains to conceal was not the bit of news that a particular individual was a son of a god; but something much more elaborate and complete and also offensive to the untrained, unenlightened mind. It was the Doctrine that we have disentangled in these pages, and not anything from the preaching of the church.

On the other hand, if the Church view be true, *how explain this hidden doctrine in the books?* Were the writers deceiving themselves and also others — preaching the church view, and secretly believing in an abomination and blasphemy? But their authority ranks supreme, and it is not a solitary case of perverseness; writer after writer affirms and re-affirms the same doctrine, and tries to fill up the gaps left by the previous writers in its elaboration. Nay, we can under-

stand the Gospels themselves and the Epistles correctly only on the basis of the secret teaching. Specific mention must here be made of St. Paul whose Epistles occupy such a prominent place and much space in the New Testament. The Doctrine we have enunciated here is implied in every word of his writings, and is at times preached with the flimsiest of covering, so that the trained eye has no difficulty in getting at the purport of the writer. We can hardly be expected to believe that all these writers and preachers (including St. Paul and the authors of the Gospels) were really pagan at heart, and took every care to preach their paganism, although professing to be Christian. Such a statement would further imply that those who accepted these writers and preachers as authorities were all hoodwinked and deceived by them. This is too absurd, surely, to be believed. It is more rational to hold that the teaching itself was something which the masses of men at the time could not be made to understand and accept, and had, therefore, to be given in a guarded manner, that is secretly, so that it should not draw the ire of the angry rabble on the heads of the preachers and writers and of their adherents. It was necessary to preach it, and yet the bitter hostility of the people rendered it necessary that this should be done in such a way as to evade persecution. The teachers, therefore, had to resort to the parabolic and the allegorical style, which had also been employed by their predecessors, the Jews, and others, and to use, as near as possible, the familiar phraseology of the Old Testament to baffle and throw off swinish pursuit.

We may now enquire into the merit of the various important items in the opposite view and

determine their value for humanity's benefit.

The notion of the creation of the World by Jehovah in six days is the first important point for consideration. But its day is gone; to-day you cannot hope to convince even ten per cent of the boys and girls who have read in a school of the truth of this view, Geology and Biology have torn it to shreds; and leading thelogians are anxious to find a way to escape from preaching it. The World was not created just 6000 years ago; but has been in existence for millions and millions of years. Humanity itself is hundreds of millions of years old. You can never hope to see the dogma of creation taught by university professors in Physics and the Sciences named. It is of no value as a piece of information. It is also of no use to any one, seeking to acquire Eternal Life, Fullness of Knowledge and Bliss It is not only worthless as a piece of news; it is also against the true teaching of Christianity; it even fosters unhealthy superstition.

We have already seen that the soul has been existing uncreate from all eternity — has existed without an author, to use the language of Clement (A.N.C.L. Vol. III. p. 365). This leaves only the bodies for the creator to make.

But even if we were to assume the creation of the bodies of matter, their maker would be found to be a terrible monster and the bitterest enemy of souls, and not the beneficent deity he is supposed to be. For the body is a vile thing, and the sole cause of the soul's misery and bondage and death. St. Paul it is who cries out in the agony of bitter anguish against it.

"O wretched man that I am! who shall rid

me of the body of this death ?"—(Romans vii. 24).

He calls it vile in his Epistle to the Philippians (iii. 21). Arnobius describes it as a prison for the soul (A. N. C. L. Vol. XIX. p. 113). The soul is Divine, by nature, and will be divine in actual manifestation, the moment it is rid of the body completely. He, therefore, who robbed it of its Divinity cannot be its friend by any means. It is not a case when one might be thankful to a well wisher for something he has done for one's benefit. The position is exactly the reverse of that where thanksgiving and gratitude may be indicated. Here they certainly are not to be thought of. We again have it from St. Paul:

"For I know that in me (that is, in my flesh) dwelleth no good thing . . . , For the good that I would I do not; but the evil which I would not, that I do......I find then a law, that when I would do good, evil is present with me. For I delight in the Law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—(Romans vii. 18-23).

Flesh is, without a doubt, the most implacable enemy of the soul: and if we posit a maker of it, we only create an implacable enemy of the soul, and not its friend! "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would". (Galatians v. 17).

Even matter must have existed all along with the souls, otherwise they all would be GODS and

incapable of being dragged into flesh. (Revelation XXI. 27 and XXII. 5; Clement, A. N. C. L Vol. XII pp. 346-347).

Origen, one of the Ante Nicene Fathers, says: "GOD NEVER MADE ANY THING MORTAL" (A.N.C.L. Vol. XXIII. p. 279). This is fatal to the notion of creation even of bodies. Clement may also be quoted on the point:

"BUT GOD HAS NO NATURAL RELATION TO US NEITHER ON THE SUPPOSITION OF HIS HAVIMG MADE US FROM NOTHING, NOR ON THAT OF HAVING FORMED US FROM MATTER ... NEITHER PORTIONS OF HIMSELF NOR HIS CHILDREN..." (A. N. C. L. Vol. XII. p. 45).

Arnobius clinches the matter when he says (A. N. C. L. Vol. XIX. pp. 112-115):—

"SO FAR FROM BEING BELIEVED TO BE THEIR AUTHOR, WHOEVER IMAGINES THAT MAN HAS SPRUNG FROM HIM IS GUILTY OF BLASPHEMOUS IMPIETY."

What are we to say this? Had these writers all gone mad, and also all those of their contemporaries who considered them authorities on the Christian Teachings? What about Clement who is said to have been an immediate disciple of St. Peter himself? It is surely time that the church re-considered the case afresh, and gave up an old prejudice which can no longer prevail, and avail anything.

The account of the six days' creation is clearly an allegory — the allegory of the re-creation of the dead soul—as allegorists pointed out centuries ago. It has its priceless value as a metaphor, dealing with the process of the re-juvenation and resurrection of the soul, that is now dead under the terrible influence of matter; but it is not worth anything as a fact.

The eating of the forbidden fruit demands our attention next. Imagine a GOD having nothing better to do than to plant a garden. He is OMNISCIENT, that is to say, He KNOWS THE FUTURE, and places Adam and Eve in His garden, and causes to grow up the deadliest of deadly trees in it, aware all the time that ADAM AMD EVE SHALL EAT OF ITS FRUIT. He makes man without being asked by any one to do so, and makes him weak and unable to resist temptation. He also makes the tempter, the snake. When the tempter artfully assails the unsuspecting weakling of man, the OMINISCIENT ALMIGHTY GOD sees what goes on, and enjoys the "sport". If that were all, perhaps not much could be said against this author of Misery; but He does not rest content with the fun He has enjoyed. He now comes down, and punishes the poor man, and so unappeasable is His anger that the whole generations of the unborn children and descendants, how remote so ever, of the erring couple are all punished, for ever and for ever! And what was it after all that man had eaten? Just a bit of the Tree of Knowledge of Good and Evil! Perhaps the Church will be good enough to explain what kind of a tree this one can be. What is it like? And how is it to be known, and distinguished from other trees? Did the Lord desire that man should not know good and evil?

I think the best thing to do is to recognize that the notion has had its day; to-day it fails to appeal to the rational mind. The cash value of the story is nil.

Let us now turn to the allegorical interpretation, and see what kind of meaning can be gather-

ed from the pictogram. Here we begin by comparing the soul to a garden—a beautiful divine Garden. The trees would, then, be the attributes of the soul substance. Two of these attributes are very important for our purpose, the one the fruit of which confers Life, and the other, that takes it away. Life itself, whose contemplation gives immortality, is the tree of Life. Divine Knowledge about the Soul nature, the Doctrine of the Science of Salvation, which is represeuted properly by THE WORD—in the beginning was the WORD, etc.—may also be taken to be the significance of the Tree of Life. The Tree of Death is the knowledge which rests on trafficking with the world, the knowledge of the good and evil of things outside the soul, the valuation of the estimate of the goods of the senses. Why is the knowledge of the goods of the senses to be condemned? Because it is only possible after a material influx into the soul, and the pouring in of matter into the soul is the cause of its death, again and again. Is this a trivial discovery? By no means so for him who will seek a way out of the perpetual misery in transmigration, and who will not seek it when in his sober mood? We thus see that the story has a negative value in the literel sense, but in the allegorical one it gives us a remarkable insight into the nature of things, especially the soul and death, which devours us all, again and again. There is no question of a GOD being angered and bent on destroying the work of his hands ruthlessly, nor of the generations of men being punished for a silly and trivial act of breach of faith, but the operation of a LAW—that sensual contact with

things of the outside is the cause of death's supremacy, but dependence on the Soul-nature that of Immortal LIFE and DIVINITY. We die, not because a remote and distant ancestor of ours disobeyed the command of a God, but because of the deadly influence of matter which pours into our souls, as a result of their becoming engaged in knowing the good and evil of things. If any one is desirous of attaining immortality and other Divine attributes let him cease from eating the fruit of the forbidden Tree! Here, also, it is evident that real value lies only in the allegorical interpretation.

Let us now pass on to a consideratien of the patriarchal narratives in the Old Testament. Read literally they have failed to satisfy any one except those who wanted to be satisfied. As history, they are but poor stuff; as inculcating moral teachings, generally unheathy! One of these patriarchs is Abraham who wanted to sacrifice his son's life, to please his God! The God might or might not be in earnest, but Abraham was, which is by no means edifying reading. Hagar's history is full of pathos. How will that history—taking it to be history—help any one in his life to-day, there is no attempt at showing.

On the allegorical side, the meaning is plain. Of the two personalities of the embodied soul, the Ego of Flesh and the Ego of Spirit, the former is the progeny of the bond woman (Matter), but the latter is that of the Free Woman, namely, the Soul-substance. Isaac was persecuted by the bond woman's son; so is the Spiritual Ego assailed by the tyrant of Flesh. If you want to come into your real goods, get rid of the ego of flesh and

re-instate the Soul in its Divinity. Surely, this is very valuable teaching for suffering humanity. It points out the way from the Vale of Tears, from the Valley of Death, to LIFE ETERNAL, JOY and POWER and KNOWLEDGE Infinite! But is not this interpretation quite arbitrary? Most certainly not. There is the highest authority in support of it, that of St. Paul, to whose writings infallibility was attached by one and all. He devotes no less than ten verses of the fourth chapter of the Epistle to the Galatians to this theme, and declares the story of the patriarch to be an allegory. Not only this, he goes further and explains its support, guardedly of course, by lifting a corner of the veil of deceiving symbolism, and draws the moral in eloquent words—Cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman. Does it not mean that the man who is desirous of escaping from the clutches of Death should dethrone the Ego of Flesh, who lives on the Fruit of the Tree of Knowledge of Good and Evil? The Spiritual Ego can only grow on the Fruit of the Tree of LIFF; that alone is its FOOD!

This much must suffice for the explanation of the allegorical lore of the Old Testament in these pages. Turning to the New Testament, we are faced at once with the enigma of the Trinity of the Father and the Son and the Holy Ghost. The very first question in this connection is: Why was not this knowledge imparted to the Jews before the birth of Christianity? They also knew Jehovah, and held communion with him (on the literal reading of the Old Testament) fairly frequently.

All that can be said in answer to this is that the advent of Christ is foreshadowed in certain mystical hints in the utterances of the prophets ; but we want to know: why was not the knowledge, as distinguished from mere hints (that can be twisted into any meaning), imparted to them? To this there has never been an answer. Then examining the constitution of the Trinity itself, in the literal sense of the words, we find it self-contradictory. A relationship of a father and son should have a wife intervening somewhere, and it must possess the element of succession in time; but in this instance there is neither the intervention of a goddess mother nor a moment of time when the son was not, or when the father alone existed. One of the rules of scriptural interpretation is that when the ordinary sense of the words would give rise to inconsistency, or contradict history or a known principle of science, or of good reason or morals, a hidden meaning is to be sought; for the teaching of truth can never be at variance with facts of history, science, good reason or moral values. We, surely, have a case for the application of this maxim here.

The explanation is not at all difficult, and might even appear trivial because of its simplicity; but its value is immense, almost incalculable. The term Father means source, and stands for LIFE Divine, unmanifest — "none can know the Father unless the Son reveal him". The Son is the Divinity in manifestation, emerging from Life that is Divine. When a man obtains salvation, his Soul emerges from the impurity of matter, and becomes a GOD manifest; yet He has had nothing added to Him from the outside. Rather, on the contrary, something — the load of impurities under which his Divinity was lying choked — has been

removed from Him. Thus, there never was a time when He was not. He is co-eval and co-existent with his unmanifest Divinity; but there is an element of succession in respect of the manifestation of the Supreme Status. In the allegory you have the co-existence of the Father and the Son, and the element of succession, in time, because of the sameness and continuity of the Substance and of the succession of the two States. The Holy Ghost is the Spirit which makes one Holy, that is WHOLE, in plain language, which enables one to attain the Supreme Status of Divinity. Why the conception of the Holy Ghost is not to be found in the Old Testament, is not because it was not revealed to the Jews by a god, but because it is original to Christianity, although Jewish Mysticism was familiar with the idea of a Sacred Fire which distinguished between good and evil. Plainly put, Divinity is not possible without the help of the Holy Ghost, that is to say, that unless one is fired with the spirit that leads to holiness, one may know and believe oneself to be anything but one cannot attain to Divinity. The true significance of baptism must be quite obvious now. When the priest baptises a new comer he is deemed to be saying to him: now that you have accepted the hidden Divinity of Life, and believe that the Spiritual Ego that will emerge from it will be a GOD manifest, who will attain to his Ideal through the help of the Spirit of Holiness that makes one WHOLE, by the restoration of the powers and functions now lying crippled under the weight and burden of matter, in the name of the Father and the Son and the Holy Ghost do I baptise you; and declare that you have attained to the second birth. Surely, all this is of real value to the soul

torn and tormented by the flesh.

The enigma of the Virgin birth, too, which has proved such a terror to the Christian apologist, is easily solved on the allegorical hypothesis. The birth of the ideal is not the result of a conception by a human female from the seed of the male. It is the conception of Soul's Divinity, formed by the mind, in a purely intellectual manner, the effect of the brooding of spirit over matter, but not of the union of the male and the female of the human species. The realization of the IDEAL, in the form of manifested Divinity, again, is an immaculate production, or reproduction, so that the notion of the VIRGIN BIRTH is really centred round the great Ideal of Perfection and Bliss which the Soul attains to on ridding itself of matter.

The Evil One who tempts Christ by showing him the kingdoms of the Earth, is DESIRE; but the Self-Conscious SOUL spurns Desire, to come into its own Divine Birth-right.

Barabbas, the revolutionary, highwayman, murderer and thief, is only the physical body, for which the foolish show their preference, demanding the death of the true Self. The thieves which are crucified with Jesus (the lower ego), so that Christ be glorified, are the (two) forces of GOOD and EVIL which have robbed the soul of IMMORTAL LIFE. Their destruction is absolutely necessary before Immortality can be enjoyed.

Resurrection implies the rising from the "dead," which term in this connection only means spiritual death, as in the text "leave the dead, [i. e., those who are spiritually dead] to bury their dead.

It is a mistake to read the resurrection text

in the literal sense. If resurrection were to be an affair of the supposed universal Day of Judgment, at the end of the World process, St. Paul would never have said with reference to it:

"If by any means I might attain unto the resurrection of the dead" (Philippians iii. 11).

And most certainly the exhortation:

"Awake thou that sleepest, and arise from the dead . . ." (Ephesians v. 14).—
would be absolutely senseless. The text in Luke xx. 34 is definite on the point that resurrection is not open to all, and is not a thing which is to be forced on men, but is only for them who by their merit and worth qualify themselves for immortal life:

"They who are accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage. . . . neither can they die any more."

It is necessary to note that the soul must and will continue to live after death, because it is an indestructible thing. But the question is: how, that is to say, in what form, will it survive death, whether embodied in matter, or altogether free from it? But a soul that is completely unhampered by the companionship of matter is an actual God, in full manifestation, so that death cannot mean an absolute separation between Spirit and Matter. The only other alternative is that the soul should exist in a state of combination or union with Matter, that is to say, as an embodied soul. In resurrection, that is, the Final Attainment and Liberation, the souls have no bodies, and there is no distinction of the sexes, as pointed out earlier, which rules out the possibility of marriage.

I think this is sufficient to show that the literal sense of the text is destructive of the doctrine.

Many of the Christian allegories have been explained in my earlier writings, such as the Key of Knowledge, and it is not necessary to repeat what has been said in those books. If the reader will only approach the subject with an unprejudiced mind, I can assure him that he will find real GEMS in these teachings and will be delighted with the result of his investigation.

It only remains to be said that the allegorical exegesis is by no means a new thing. Allegory was at first employed by men out of poetical fervour, for embellishing human language and thought; but after the lapse of a long, long time, people began to accept the allegories of their books in the historical sense, the key to the interpretation having been lost in the intervening centuries. Do we not read in the gospel after St. Luke: "Woe unto you lawyers; for ye have taken away the key of knowledge; ye entered not in yourselves and them that were entering in ye hindered." ? This, surely, meant that the current Jewish interpretation of the teaching of the Old Testament was simply perverse, else why condemn their Doctors of Law? Uninitiated, unenligtened professors of theology had thus set themselves up as teachers, and were misdirecting themselves and their followers in various ways. When Christianity arose it became the very first problem for it how to impart the true doctrine and at the same time escape from the persecution and the lynching from these opponents of the Truth. The teachers of the New Creed thus found themselves forced to adhere as closely as passible to the older

terminology and expression, and to rely on carrying enlightenment to the new-comers in secret; but the numbers of these increased so rapidly that the hope was nullified. The greatest difficulty was encountered in the shape of the obstinacy of the worldly minded who had rushed into the fold, thinking that they had nothing to do for their salvation beyond acknowledging a particular individual as the son of a god. They were not willing to be bothered with any secrets or secret interpretations, and wished to enjoy life as a gift from their God. Their fear itself became a factor to be taken into account later. Even Origen was persecuted by them for his views. They did not understand, and could never be made to understad, the need for works notwithstanding the text which reads "Why call ye me Lord, Lord, and do not the things I have asked you to do" Great care is, therefore, necessary if we are not to be misled by wrong views.

Before laying aside the pen, I should like to add that the lost Doctrine which has been elaborated in these pages, is not unpractical like the preaching of the Church to-day, but is a highly practical one. It is certainly the one that is the most likely to remedy all our ills of the day, political, social and economic, alike. I shall not attempt to prove that this is so in this small brochure, but am content to invite the reader to study my other writings where more space has been devoted to the subject.

PART II.

THE MYSTERY OF ST. JOHN'S REVELATION

St. John's vision is given out in signs and symbols, which means that it is an allegory.

The 'seer' says that he was in the isle of Patmos, and in spirt when he saw the vision. The explanation is as follows: an island stands for the isolated state of the mind; Patmos, on account of its barren soil and small size, represents the mind that has withdrawn itself from the world; and to be in spirit is to become engaged in the contemplation of spiritul things.

We shall see that the allegory of Revelation is concerned with the SALVATION of the soul.

The SOUL is a simple, immaterial substance and is endowed with

infinite LIFE (Immortality) and ENERGY,
" Knowledge (OMNISCIENCE),
" Perception, and
" Happiness.

These are the very attributes of the soul-substance; they are actually in existence in the nature of every soul, and have not to be acquired or obtained from anywhere outside itself.

These divine attributes are not in evidence in the being of the embodied soul, because, they have become clogged and curtailed by the evil influence of Matter. Embodiment itself is the result of the union of SPIRIT and Matter. Subtile, invisible Matter flows into the soul with every kind of bodily and mental activity, and, under the influence of excitement, becomes, combined and

fused with it. This is the bondage from which the soul is to be freed by means of FAITH, Knowledge and Action of the Right sort.

To put it briefly, the embodied soul is in the grip of matter, and incapable of functioning as a pure un-hampered Spirit. Salvation, that is FREEDOM, is obtained through RELIGION, which in a practical scientific way, enables this crippled slave of Matter to regain its natural Fullness and DIVINITY.

The TEACHERS of the aspiring soul are:

1. 24 ELDERS (or ELDER BRETHREN, chap xii. 10/11; chap. xxii. 9), who have already attained to the Perfection of spiritual nature. THEY are the original TEACHERS. THEY have given us—

i THEIR EXAMPLE,
ii „ FOOTPRINTS, and
iii „ TEACHING (*i.e.*, the practical and dependable SCIENCE of SALVATION.)

2. The multitude of the Saved Ones who have already been redeemed, but who did not regularly take to teaching others. Their characteristics are:—

(a) They are from every nation, and of all tribes, peoples and tongues;
(b) They are a great multitude which no man can number;
(c) They have washed their robes and made them white in the blood of the Lamb.
(d) They are not afflicted with hunger and thirst; nor with heat; and have escaped from all manners of suffering and tears.

This means that They have attained to Immortality and perfect Happiness. They have been guided to the Waters of the Fountain of Life. The cha-

racteristics of the 24 ELDERS are the same, except that THEY regularly taught the DOCTRINE of SALVATION to humanity while on Earth, after THEIR own Deification In the book of Revelation itself THEY are shown as performing that function in more than one place (chap. v. 5 & vii. 13 *et. seq.)*

Help was to be expected from the two sources known as the Law and the Prophets; but they have proved unavailing, because of their mysticism and involved allegory which no one can understand clearly. In places they are even repugnant to the moral sense. The rules laid down by them and in them are petrifying, meaningless, burdensome and awkward. People like to escape from them, if they can. The Beast (to be explained later) ultimately destroys them. These are the two WITNESSES of chapter XI. They are also called the 2 Olive Trees as well as the 2 Candlesticks. They are called Witnesses because they bear secret witness to the coming of Christ (*i.e.*, the soul's Divinity). They are not able to lead their devotee to salvation, but they have great power for harm. If one hurts them, they devour him with a flame from their mouths. They are able to close heaven itself. They are killed in the city known as Sodom and Egypt, allegorically the state where their lord, the soul, for whose service they exist was also crucified. After their death people laugh and poke fun at their dead bodies, because they had been much tormented by them in life. But they will not be suffered to be buried underground. After 3½ days they are revived by the breath of God, and they stand up on their feet, and are taken up to heaven in a cloud. The reference to 3½ (whether days, months or years) is to the period (the current age) when

salvation shall not be attainable by man from our earth. The other features of the description are the true characteristics of mystic script which is useful only if and when understood ; but which is able to do much harm, through their own superstition and fear, to its violaters.

The enemies of the soul are the powers of Darkness (= Ignorance) and Flesh (=Lust=Sensual Desire) which may be described as follows :—

A 3 Perversities {
1. False or perverse convictions and beliefs,
2. Adulterated mixture of Truth and Falsehood,
3. Truth chilled and dominated by Falsehood.

B 4 Furious Passions {
1. Greed,
2. Deceit,
3. Anger,
4. Pride

Note.— It is only when these 7 obstructive elements are destroyed that Right FAITH (=Proper convictions) about the nature of the Soul and its ultimate destiny are acquired.

C Passions of lesser intensity.

D Minor forms of heart's agitations and excitement.

E Physical longings and appetites, and the cravings of the senses.

F Not-Self mental conceptions and associations of Personality.

In the allegory of St. John these have been dealt with and described as follows :—

A } Taken together are the 7 heads of the great
B } Red Dragon;

B=4 winds;

C Are likened unto the Sea where storms may rage;

D Are the Rivers and Fountains of Water which are not so violently agitated as the winds or the sea;

E Are the Earth;

F Are the Sun, the Moon, the Stars, rulers of the Earth, etc,

Other important personifications :—

1. The Great Red Dragon,

He has 7 heads with crowns on them (to signify their greater importance) and 10 horns. He is the giver of power and authority and of his seat to the Beast, the emblem of the lower ego, the creature of Ignorance.

The 7 heads of the Dragon are the 3 perversions and the 4 furious passions; the 10 horns are the 10 evil tendencies opposed to the 10 most excellent attributes of Saints, such as Forgiveness, Humility, etc.

2. The Beast.

He has 7 heads bearing the names of blasphemy (as he denies the existence and the Divinity of the Soul); and 10 horns on which he wears 10 crowns. One of his heads was wounded to death, but it was healed. This Beast represents the physical Ego, the bodily self. The explanation of its mortal wound, which healed miraculously, is that it is declared by Religion to have no life of its own; but the Beast denies the existence of the soul which is the source of Life of the body according to Religion, and reaffirms

its own being. Hence, the head which was mortally wounded by Religion's denial of life to the Beast, is immediately miraculously restored by his reasserting his being. He is worshipped by the thoughtless world ; he wars on the Saints and overcomes them. Further description of the Beast is that he is adored (intimately sought) by all those whose names are not written in the book of Life of the Lamb, which means by all sorts of impulses and ideations except the divine attributes of the Soul. We further have it that the Beast was, is not, and he goes to destroy. The significance is that the lower ego is a perishable thing, not permanent, and seeks to destroy the Soul.

Its 7 heads are the 7 Mountains on which the great Whore (Sensual Pleasure) is seated. These are the 7 great lusts, nemely, hunting, flesh-eating, drinking, gambling. sexual promiscuity, lying and stealing,

"They are also the 7 kings.

Five are fallen,
One is,
The other is not yet come
And, when he comes, must endure a short space."

The explanation is that the 5 that have fallen are the senses, which have fallen into sensuality, the desiring mind (or the body, alternatively) is in evi-

dence and vicious intellectualism (the anti-Christ) is not yet come, but when it does, it must have its day.

3. The second Beast.

He causes the world to worship the first Beast. He does great wonders, bringing down the fire from Heaven. He can impart life to the image of the Beast and make it speak. His number is 666. This Beast represents the sciences which deny the existence of the Soul, because they make men worship the body as the form and the source of life itself. We see Robots talking today through science, and the other wonders of scientific achievement. Science is the anti-Christ, because it denies the existence and the divinity of the Soul for whom Christ cares. It obstructs Christ in the work of redemption, by its persistent tendencies and activity that kill the soul, and is, therefore, rightly, termed anti-Christ.

The little Open Book of chapter 10 is the Encyclopaedia of Soul-less Materialism, whose first contact is delicious, but which turns bitter in the belly; that is whose consequences are bitter. The voice of the 7 Thunders are not permitted to be recorded for this reason.

4. The 10 Kings of the Earth are the ten mundane Virtues, which also have to be given up before complete freedom from the clutches of Matter can be obtained. The reason is that virtue and vice are

both the causes of the perpetuation of the soul's bondage, because matter's influx is not stopped with either of them. It is only when the soul is able to withdraw its attention completely from the outside World (giving up both virtue and vice) that it can conquer the Foe. Further influx of Matter does not take place then, and the foreign substance already in combination with the soul is speedily shed off in consequence of Self-contemplation. These Kings are said to be still out of their Kingdoms, because even virtue is reluctantly and half-heartedy practised by men.

5. The great World Whore is Sensual Pleasure which is drunk with the blood of the martyrs and saints, that is to say, which has led them astray and destroyed their merit. She deceives all men—merchants, kings, captains—by her seducements and sorceries, to seek her company for delicious living. She is with every one. Her boast is: "I sit as a queen, am no widow, and shall see no sorrow." This is true: her lovers are constantly dying everywhere, and new arrivals are eternally taking their place: because of this she is no widow! She lives enthroned in the hearts of her devotees, which explains her boast that she sits as a queen. She shall see no sorrow, because it is the antithesis of her very name. She is decorated as a bride, and

holds in her hand a golden cup filled with *the filth of her fornications.* Her empire is extended all over the universe, over the continents and seas; and her ships sail on all oceans.

6} 7} Gog and Magog, These are the two tendencies termed Good and Evil, the fruit of which is the cause of the downfall of the soul, in the allegory of the Fall. Through their operation subtile invisible matter is constantly pouring into the soul and combining with it to form its bondage. According to the O. T.,

"Gog shall come up against Israel [the soul] as a cloud to cover the land." — Ezekiel xxxviii. 16.

This is precisely the form the influx of matter into the soul substance takes. This can be perceived easily with a little attention. When the external *stimulus* which is subtile invisible matter reaches the senses it gives rise to perception and knowledge. This is not bad thus for; but when it is allowed to penetrate deeper, it produces a change in what is known to psychologists as the feeling tone of the organism. This can only mean that the *stimulus* from the outside has now become embedded into the substance of the organism. It is this influx of matter which is continuous througout embodied life; even small infants and babes are subject to it. No one is free from it. This is why it is said that all have sinned and come

short of the glory of God. This is also why it is said that no one is free from sin, not even if he lived only a day. It is this influx which is to be stopped. Pleasant and unpleasant are the two forms of this feeling tone, and from their experience and appreciation arise the conceptions of GOOD and EVIL, which are the Forbidden Fruit.

8. Air is a symbol for speech which is also to go at the end of the JOURNEY. though not an actual obstacle like passions or sentiments. This is because speech is only possible with the aid of a material body, so that when the body itself is to be dropped, Speech must also go with it at the same time.

The Weapons available for the fight :

(1) RIGHT FAITH which implies the acceptance of the IDEAL of Divine Perfection (symbolized by the LAMB).

(2) RENUNCIATION, for which the emblem employed is FIRE, in various forms. "He shall baptise you with fire and the Holy Ghost."

(3) Meditation (i.e., STUDY and expansion of KNOWLEDGE) that burns up the Seed of Evil, and is the cause of stinging regrets and repentance for wrong doing. The emblem for this is the Plague of Locusts, which are described as horrible things, but which are to torment (not to kill) men (thoughts, conceptions for) the space of five months, which probably represent the five stages of the layman's path, who cannot yet hope to be established in pure Self-contemplation, to kill out his evil nature.

(4) Self-contemplation, which is likened to the onrush of a destroying host of 200,000,000 squadrons of terrible WARRIORS, led by 4 Angels, who represent its four stages or forms.

The description of the Ideal —

"One like a Son of Man"— no particular individual, but a general idea or abstraction.

Robed in a garment that fell to the feet. This probaby, is to represent the Universe (see Wisdom xviii. 24 and Dr. Couchoud's note in his commentary on Revelation). It will be thus a symbol for Knowledge all-embracing and full.

Girded about the breasts with a golden girdle (*i. e.*, Steady Faith).

His head and his hair are white, like white wool and snow, which may be taken to be a symbol for great holiness and anciency.

His feet like unto burnished brass (Dr. Couchoud's translation gives it as white gold as though burnt in furnace). This is symbolical of purification by FIRE (Renunciation).

His voice is like the sound of many waters.

In his hands are seven Stars.

He moves in the midst of the 7 Candle sticks.

The Candlesticks are the 7 CHURCHES.

The 7 STARS are the Angels (merits) of the 7 Churches.

The 7 Churches are the 7 kinds of aspiring dispositions, in which alone the great IDEAL of Divine PERFECTION has his abode.

He is the Alpha and the Omega, that is the *a* to *z*, of Self-Realization.

He is the first and the last—the sufferer in the embodied state as well as the *GOD* as an emancipated soul.

Out of his mouth proceeds a two-edged sword, which is to cut down falsehood and error, and the root of evil.

He searches the reins (of passions) and the hearts.

He has the KEY of David (the FAITH that delights in singing the praises of the IDEAL),

He opens and no man can shut; and he shuts and no man can open, the true description of Right Faith which opens the Path for the aspirant which none can close, and shuts down hell and evil which no one can open.

His countenance is like the sun, from spiritual purity.

His eyes are like a flame of fire, from the fire of RESOLUTION burning in them.

He is Amen, the beginning of the creation of God, that is to say, the beginning of the spiritual creation (or rather of the spiritual evolution) of the soul. Amen is also the fulfilment of wishes. He endorses the prayers of the faithful for self-realization.

He comes in a Cloud, that is, is to emerge from the nebulae of Thought in the Human Heart, as the result of meditation.

He will be seen by every eye, even by those who pierced him. This means that he will be realized by very many men, including some of those who despise him today.

The qualifications of the TEACHER

He is the first begotten of the dead, which means that the preaching about the salvation of the souls is started by the first man to obtain salvation.

Because he speaks as the result of personal experience, his instruction is called TESTIMONY. It is no mere theory; it is the testimony of a person who has actually accomplished the task. The testimony of Jesus, however, is described, with a qualification, as the "spirit, [*i. e.*, the essence] of prophecy" (Revelation xix. 10).

He is the faithfull and true witness, without a motive to mislead; and not liable to error, *i. e.*, Omniscient.

He was dead, and now liveth, that is, has attained to Immortality.

He is the Conqueror of Death and Hell, as having escaped from the condition of embodiment which is the domain of Death and suffering.

He (that is, his teaching) is for the benefit of all, even of those who pierced him (that is who rejected him).

He is the offshoot as well as the root of David which means active Faith (in the Doctrine of truth). This is because the Redeemed soul is the progeny of Right Faith Himself, and becomes also the cause or source (= root) of Right Faith in His turn when He teaches and preaches it to others

The seven CHURCHES, are the seven types of aspiring dispositions :

1 .The Church in Ephesus is characterised by suffering and discrimination (implied in the statement that it tried the false apostles and found them out); it has work, labour, patience, intolerance of evil, endurance, suffering and hatred of hypocrisy ; but has left its first Love (= SELF).

Advice of the Ideal — it should go back to the first love, and repent, else its candlestick will be removed out of place which means it will lose its Faith.

Reward of the successful plodder on the Path — the fruit of the TREE of LIFE.

2. The Church in Smyrna–works, tribulation and self-chosen poverty, signifying real RICHES.

Advice not to fear suffering and persecution, implied in self-conquest.

Reward—a Crown of LIFE.

3 The Church in Pergamos—mixed truth and falsehood.

Advice—repent.

Reward—he who overcometh will be fed on the hidden manna, and will be given a white stone inscriped with a new name known only to himself.

Manna is spiritual bread, the pulsation of pure SPIRIT that is nourishment for the Gods.

White is the emblem of purity.

Stone is durability, here immortality.

New name is the new identity as a Redeemed One.

Which none knows of, which is not shared by any one else, each Spirit existing in its own substance, by itself, without getting extinguished or merged into another.

4. The Church in Thyatira — faith, works, charity, service and patience ; but fondness for pleasure.

Advice — the chaste need no other burden to be laid on them ; those given to pleasure-seeking should repent, else they will be thrown into tribulation (suffering characteristic of embodied life). In other words, if the pleasure-seeking elements be eradicated from the heart the progress will be sure.

Reward—he who perseveres to the end shall have power over nations (tribes of the forcés of evil) to destroy them, and shall have the MORNING STAR (super-sensuous KNOWLEDGE).

5. The Church in Sardis — dying faith and faulty works.

Advice—to be watchful and to strengthen the things that remain and that are ready to die.

Reward—The worthy shall walk with the IDEAL, *i. e.*, shall realize it ; they shall be arrayed in white garments (spiritual purity and riddance of matter). Their names will be recommended to LIFE, that is they shall receive the favours of LIFE DIVINE, and the Angels (attributes of Divinity).

6. The Church in Philedelphia — faith, works and patience.

Advice—"Hold fast that which thou hast, that no one take thy crown."

Reward—He that overcometh will become a pillar in the Temple of God; he shall go no more out (in metempsychosis). "I will write upon him the name of my God, the name of the city of my God, the New Jerusalem, and .... mine own new name." That is to say, he shall be known as God, as a Pure SPIRIT and as the embodiment of the Great IDEAL of LIFE.

7. The Church in Laodicea—lukewarm, hence wretched, destitute, poor, blind, naked, and deluded.

Advice — to buy real Gold, white raiment and an eye-salve to be able to see. 'Be zealous and repent.'

Reward — the right to sit on the Throne of the Father and the Son, that is to attain to the supreme Status and the realization of the Soul's Ideal.

The Doctrine (allegorically expressed).

A Throne is set in heavens; on it is seated *one* of indistinguishable form, but like a Jasper and a Sardius. This is LIFE Divine in the abstract. The scene is laid in the Divine Court of Life.

A Rainbow is round about the Throne = Philosophies and Metaphysics.

Before the Throne is a sea of glass like crystal = infinite, unclouded perception.

24 ELDERS = Elder Brothren. THEY are:

a-Clothed in white robes, *i.e.*, purity ; without dirt or stain of any kind.

b-Wearing Crowns of Gold which are token and emblem of Divinity.

c-THEY teach and explain (chap. v.5 ; vii. 13-17).

d-THEY occupy all the SEATS that there are in this Hall, and no one else is there wearing a CROWN of Gold, so that the ELDERS are the most EMINENT PERSONAGES in this assembly.

Note.—One writer has taken these 24 Elders to be a representation of 24 fortnights ; but what can 24 fortnights have to do with the salvation of the Soul ?

Another thinker thinks that They are the 24 books of the Old Testament. But you do not call books Elders. Even if we take them to be Prophets their number in the O. T. is not 24, and John places a very small value on prophecy of the O. T. type, as we have seen in connection with the fate of the two WITNESSES, and cannot be expected to place them so high.

Swedenborg thinks that the Elders stand for 24 laws or truths, which, again, do not deserve to be called ELDERS.

The 24 ELDERS are the same as are described as the KINGS of the LAWLESS HEATHEN in the Jewish Apocrypha, and are the 24 Tirthamkaras of Jainism, where, too, They are called ELDERS. THEY are the true teacher of Religion.

7 Lamps of Fire burn before the Throne—

7 Spirits of God = 7 Essentials of knowledge; and in the alternative, denoting the burning up of the longings of the 5 senses, the disiring mind, and the vicious intellect.

4 Beasts are within the Throne and round about it.

The 6 wings of each of the Beats = 6 periods of time according to the ancient Jaina division of a cycle.

They are full of eyes before and behind—eyes are a symbol for the soul.

Special Particulars of the 4 beasts:

1. Is like a lion—the lion walks on earth.
2. The second is like a calf (or sea-calf), a symbol for water.
3. The third is with a face like a man's — a representation of the sun, hence fire.
4. The 4th is like a flying eagle — air.

What do the 4 Beasts do? — They rest not day and night, but continuously bless the One on the Throne (= Life). These Beasts stand for the 4 elements of matter in which living beings are embodied, who all seek the greatness and power of Life, and hanker after immortality, and joy.

The 24 Elders, too, acknowledge the Divinity of Life, because They are its greatest expression in Themselves. They also worship the Lamb (= The Ideal), for that is the cause of Their own Greatness.

The words "Worthy art thou, O Lord, to receive glory and honour and power, for thou hast created all things, and for

thy pleasure they are and were created."—mean only this that LIFE is the source of form, every soul being the author of its own body, evolved out in consequence of the pleasure-seeking nature of the Living Substance.

The Doctrine set free from the allegorical imagery and complexities is this:-

LIFE is the most worshipful thing in itself, every soul being a God in potency. This inherent Divinity of the soul-nature has been realized by a very large number of men whom none can count, but in a cycle of time, consisting of six divisions, 24 of the number of those who attain to the perfection of Godhood are specially devoted to teaching humanity, and are known as TEACHING GODS, ELDERS, TIRTHAMKARAS, and the like. They are OMNISCIENT and All-Perceiving. The world-process is due to the pleasure-seeking element of the soul-nature. Every soul is the maker of its own body, which is formed because embodied Life seeks pleasure through forms

Under the guidance of the ELDERS the soul is able to set its foot on the Path, that is to lead it to IMMORTALITY and the JOY of GODS.

The Sealed Book that is written inside and at the back, that is to say, all over, is the SOUL itself which is omniscient; but whose omniscience is unmanifest owing to the operation of 7 kinds of hostile

forces. These are the 7 SEALS which must be broken before RIGHT FAITH can be acquired, which is the starting point on the Path.

The Course of Progress:

1. The acquisition of RIGHT FAITH, that is, of right convictions about the soul-nature by the elimination of the 7 obstructive elements, that is, forces of Evil and Flesh, symbolized by the opening of the 7 SEALS.

   This is followed by a short period of rest, as the aspirant is not yet able to subdue the remaining forms of appetites, passions and the like from his heart at once.

2. The practising of RENUNCIATION (=Fire) and Meditation (=Plague of Locusts) and Advanced Thought-activity (=4 Angels leading an army of terrible-looking ferocious Warriors), enable the aspirant to cross the Layman's Path and arrive at Sainthood (=the opening of the Temple in heaven). But he is not able to enter into the Temple as yet.

3. He now takes to regular Self-contemplation, the progress of which is described in striking imagery as follows:—

   (a) the birth of the Soul's Child (Christ);

   (b) a (not the) Lamb stands on the top of Mt. Sion, accompanied by 144,000 companions; he no longer appears as if slain, having been healed by Right Faith;

   (c) one like the Son of Man is seen sitting

on a cloud, wearing a crown and holding a sickle in his hand, signifying that the time for the harvesting of the crop is ripe;

(d) from heaven comes the WORD of GOD, the FAITHUL and TRUE, who is the KING of Kings, and LORD of Lords, wearing many crowns and leading out the heavenly hosts to battle. Some of the Leaders among the enemies are destroyed; but their chief is put into chains from which he escapes after a time.

4. The final VICTORY and th appearance of the BRIDE, adorned and decorated for Her marriage with the LAMB. The Soul is described as a Bride with reference to the element of Divine Joy which the Purified SELF (allegorically, the Lamb) eternally enjoys uninterruptedly.

The allegories of the Path:

The 7 Seals = 3 Perversions + 4 furious passions, — anger, pride, deceit and greed.

These seven debar the individual from the acquisition of right beliefs and convictions about the nature of the soul and Religion. On their destruction Right Faith is acquired, but the soul is still too feeble to advance further. Its fleshly longings and cravings are still too strong for it to be mastered all at once.

The Lamb is the symbol of the soul, because it is the object of much tender regard on the part of the Shepherd (Teacher), and

because the sheep is itself the symbol for Life. It is described as 'though slain', which means that the soul is slain by the materialistic view which denies its existence. The immortal soul cannot, of course, actually cease to exist by any such denial of its existence, but it behaves in every way as if it were mortal, and remains subject to Metempsychosis till it acquire self-knowledge. Whosoever will, therefore, aspire to attain to Immortality must begin by immersing his mortal personality into the blood of the Lamb which will take away all sins and rejuvenate him from within.

The lamb is also a symbol for the physical self, that is to be sacrificed, to release the higher Self from its bonds. It also represents the Ideal of Perfection and bliss.

The 7 Eyes of the Lamb indicate insight into the 7 Essentials of Knowledge with reference to the salvation of the soul, namely:

1. Soul,
2. Matter,
3. The influx of matter into the soul,
4. The effect of this,
5. The stoppage of the influx,
6. The elimination of matter from the soul substance, and
7. Freedom.

The 7 Horns of the Lamb are the marks of distinction, resulting from the giving up

of the 7 great lusts, 1. hunting, 2. flesh-eating, 3. drinking wine, 4. sexual promiscuity, 5. gambling, 6. stealing, and 7. lying.

Rejoicings and blessings follow the Lamb's taking of the Scroll of Life to break its seals.

The opening of Seals and the effects thereof:

The 1st seal – a white horse, its rider holds a bow in his hand; he is given a crown; he goes out a conqueror to conquer. This is PRIDE.

The 2nd seal—a rider on a red horse; he is given a sword and the power to take away peace from the earth, so that men should kill one another. This is ANGER.

The 3rd seal—a rider on a black horse, holding a balance in hand. The balance is the symbol for false weights and measures. The rider is DECEIT.

The 4th seal – a rider on a pale horse, his name is Death. This is GREED which is the cause of all human troubles and woes and of death itself.

The 5th seal is marked by the appearance, under the altar, of the souls of the martyrs, who perished for the testimony which they held. These are the elements of Self-knowledge. They are given white robes and told to wait till their number is completed. They had been slain by the denial by Materialism of the existence of the soul, and, naturally, are now

revived with the dawn of Self-knowledge. White robes signify stainlessness, hence the lessening and riddance of the influence of matter.

The 6th seal—the sun, the moon, the stars are affected and defaced; mountains and islands are moved out of their places; Kings and potentates shake and tremble; the heaven itself departs, and is rolled away like a scroll. This is the description of the changes in one's mental outlook in consequence of the eradication of the Perverse notions and conceptions (the sun, the moon, etc., etc.) about the Self and personality and the inception of RIGHT FAITH.

The 7th seal is followed by silence for a short while.

The 4 Winds = the 4 furious passions which are being held by 4 Angels, which represent the virtues of calmness and clarity of judgment resulting from the quiescence of the gales of tempestuous willing.

144,000 servants of God are sealed in consequence of the holding down of the Winds. These are from the 12 tribes of Israel; 12,000 from each tribe. They are so many virtues appertaining to soul-nature, which inhere in its subtance. They are further described as follows;

(a) without guile and without a fault;
(b) not defiled with women, being virgins;
(c) they follow the Lamb;

(d) they are redeemed from among men, being the first fruits unto God and the Lamb. Here man = mental conceptions; first fruits = immediate gain to the soul.

Israel is the symbol for the soul; its 12 tribes are 12 classes of its natural attributes of true conceptions and moral precepts of proper conduct and the spiritual Law. Further subdivisions are 12,000 in each class, and the total number is 144,000. They follow the Lamb (the IDEAL), because they are found in the beings of all souls that are actuated by the Ideal.

The scene in the Divine Court of Life in the heavens now changes. There appear a countless number of the glorious Redeemed ones, who are:

1. From all nations, communities and tongues;
2. Robed in white robes, that is, free from matter;
3. Not afflicted with hunger, thirst, heat or tears in any way.
4. They sing of SALVATION, having attained it Themselves.

They are only introduced now; because it s only after the acquisition of Right Faith that a man is prepared to acknowledge and pay homage to these LEADERS. Ere this he would have denied their very existence.

The remaining forces of evil and flesh are as follows:—

(a) 4 powerful passions = the sea;
(b) minor forms of emotional excitement = rivers

and fountains of water;

(c) physical appetites and the cravings of the senses = the earth;

(d) mental conceptions and associations that have arisen in place of those eradicated on the acquisition of Right Faith = the sun, the moon, stars, etc.

Partial destruction is wrought of these by means of heavenly FIRE, which means RENUNCIATION. This is the baptism of Fire, heralded by Trumpet blasts in the biblical allegory.

Then follow 3 WOES which are:—

1. The plague of terrible-looking, man-like, enormous LOCUSTS, emerging from the smoky bottomless pit, to hurt nothing and no one except men. They are not to kill, but only to torment them, for the space of 5 months = 5 stages of the layman's path. Locusts mean Meditation. Their sting is in their tails, *i. e*, their effect is not instantaneous or immediate.
2. 4 Angels, leading 200,000,000 squadrons of ferocious horsemen, with breast plates of fire and jacinth and brimstone, riding on terrible-looking horses whose power is in their heads and in their tails, that is, whose action is both immediate and otherwise.
3. The Temple is opened in heavens, and the Ark of the Covenant is seen. The 24 ELDERS offer praise and thanks-giving to God (LIFE).

At this stage is fully realized the worthlessness of the 2 Witnesses (the Law and

the Prophets), and the nature of the anti-Christ.

The soul now looks upon itself as the Temple of God, since the Temple of God is opened in heaven; and the Laws of Spirit nature are clearly understood (the Ark of the Covenant is seen).

The next step is the active conception of its Divinity by the soul. It is now travailing with labour. Its Child will be a God.

(a) She is clothed with the sun — robed in Omniscience.

(b) The Moon is at her feet — is endowed with perfect Intellectualism.

(c) On her head she has a Crown of 12 Stars = vows of Asceticism.

(d) The Dragon still seeks to devour her child, but she escapes, and the Child is caught up to the Throne of God, beyond the reach of the Dragon.

(e) The Woman flies into the Wilderness (Spiritual Retirement or world-flight).

(f) Angels now fight against the Dragon; and hurl him down on the Earth. These are the embodiments of the Merit acquired by the Soul.

The next step: a (not the) Lamb is seen on the Mt. Sion, with the 144,000 revived ones from the 12 tribes of Israel, who have his name and the name of his Father written in their foreheads. They sing a new song which none else can learn. This means that they now vibrate

with new life and renewed spiritual vigour, which are beyond the reach of those who are involved in matter and the world.

The next step is the appearance of one like the Son of Man on a White Cloud, wearing a golden Crown, and carrying a sharp sickle in his hand With it he is to gather the ripe grapes and to cast the vine tree in the great Winepress of the Wrath of God.

The Temple of the Tabernacle is opened The Victors who have escaped from the Beast, from his Image, from his Mark, and from his Number (following), sing a Song of Deliverance. 7 Angels come out of the Temple and proceed to inflict destruction and plagues on the foe. Their description is as follows :—

1. On the Earth — a noisome and grievous sore afflicts the worshippers of the beast;
2. On the waters of the Sea which become like blood in a corpse, killing every living soul in it;
3. On Rivers and Fountains of Water, which are turned into blood;
4. On the Sun (personality); men are scorched (wrong conceptions are destroyed);
5. On the seat of the Beast (bodily regard or love);
6. On the Euphrates (the 'out-rushing' of the senses), which dries up.

Three unclean spirits issue from the mouths of the Dragon, the Beast

and the False Prophet. These are the seeds of Perversity, False Personality and Perverse Reason. They rush off to summon the Kings of the Earth to the great Battle at the place known as Armageddon (the human Heart).

7. Into the AIR (which is speech).

There are Voices, Rolling of Thunder and Earthquakes. The great City is cut up into 3 parts, and the cities of Nations fall. Every Island flees away; and the mountains are not found. There is a great hail storm, and men blaspheme because of it.

At this stage Babylon is destroyed, that is, the pleasure-seeking impulse is eradicated from his heart by the aspirant. Its destruction only takes a moment!

The next step is the maturity of Self-Contemplation.

The order of progress thus far has been as follows :—

1. the birth of the Soul's Child = entry into Sainthood;
2. the appearance of the Lamb on the Mt. Sion (active Sainthood); and
3. the readinses to reap the harvest by one like the Son of Man, appearing on a Cloud, when the plagues are poured on the Earth, the Sea, etc.

And now comes the WORD of GOD, Faithful and TRUE. He wears many Crowns on his head, that is to say, has attained many great attainments. He leads

the heavenly host to battle in person. He wears a mantle that is soaked in blood; his eyes are like a flame of fire; out of his mouth issues a sharp sword. The heavenly Armies are wearing fine Linen, which is the righteousness of saints; in other words, saintly attributes are his soldiers.

Short work is made of the enemy now. The Victory was certain; vultures being invited beforehand to feast on the flesh of the dead foes.

The BEAST and The False Prophet } are cast into a Lake of Fire, burning with brimstone.

The Kings and all the rest are slain by the Sword by "him that sat upon the horse".

The Dragon is bound up in chains and cast into the Bottomless Pit by the Angel who held a chain and the key of that Pit. He will remain there for 1,000 years. Why for a time only? Why not for good? Because Asceticism is liable to suffer a fall, in a generality of cases, though Success is sure in the end, because of the presence of the Right Faith. The Bottomless Pit is the condition of embodied existence, which is full of misery and torture for the souls. It is bottomless because it is without a beginning.

The millennium of Rest is now enjoyed by the Soul. Those (of its natural at-

tributes) that were 'slain' for God and the Lamb, are revived and reign with the Christ now. The rest, that is the powers of evil and flesh, live not during this period.

This is called the 1st resurrection. Those who have been revived now deserve to be congratulated, as they will not come under the power of the second death (final destruction), that is reserved for the forces of Evil.

After the millennium the final Battle is fought.

The Dragon is released from captivity, which means that the Aspirant Soul has been overpowered by some form of desire, and fallen from the Eminence to which he had attained.

Gog and Magog are summoned. They come with armies that are like sands on the sea-shore. "They compass the camp of the saints about, and the beloved City."

But FIRE comes down from the heaven and devours them all. The Dragon is cast into the same Lake as the BEAST and the False Prophet, where they will stay for ever.

The VICTORY is now complete. The Book of Life is opened; and the other Books. All the dead, small and great, stand before God. They are judged and found perfect in every feature, according to the description of the Books (Science of Salvation).

The sea = passions, Death = Ignorance (Perversion) Hell = Matter	also gave up their dead, *i. e.*, the divine attributes which are opposed to them and

which were held captive by them. Death and hell are cast in the Lake of Fire, so are all those whose names are not written in the Book of Life. This is the 2nd death. Matter now completely parts from the SOUL for ever, as the physical body is not retained in Salvation.

The SOUL is deified fully now, and is left as a pure, untarnished Spirit. This is the description of IT:

"And I saw a great white throne and him that sat on it, from whose, face the earth and the heaven had fled away; and there was found no place for them."

The heaven and the earth symbolize the seat of the physical personality and the body of flesh.

The new HEAVEN and the NEW EARTH are OMNISCIENCE and the Effulgent Substance of PURE SPIRIT The former is the Infinite Expansion of Consciousness; and the latter the substance of LIGHT (INTELLIGENCE). Gone now is all that was material or had a material tinge. Gone also is the sea.

The Bride is the purified Soul-substance now shining with the brilliance of the splendour of the all-illuminating Intel-

ligence. She is likened unto a City, the NEW JERUSALEM, the City of Holiness and God. She is made of the jasper stone, clear as crystal (=Infinte unclouded Perception). Its 12 gates are the 12 Divine attributes of the Soul, and its 12 foundations are named after the 12 Apostles (that is such things as Right Faith, Right Knowledge and Right Action).

The City lies four square; its length and breadth and height are equal; and it is 12,000 furlongs in area. Its wall is 144 cubits, the measure of a man, which is also that of an Angel. It has no Temple, nor needs it one; the SOUL is its own GOD now, and worships no one else. In the midst of this beautiful city stands the TREE of LIFE, which means the DOCTRINE of Salvation, whose leaves (aphorisms and axioms) are for the healing of the soul's afflictions. No fear will ever enter into this city; nor darkness; nor anything that defileth or maketh an abomination or a lie. The explanation of the measurements given is this that the City is laid on 12 foundations which are perfect cubes. The base and walls of each cube consist not of brick, mortar or stone, but of the 10 most excellent virtues of Saintly conduct, forgiveness, humility and the like, so that we get

$$10 \times 10 \times 10 \times = 1,000$$

Virtue-stadias as the area of each cube. The measurement of the entire city would, therefore, be 12 times this, that is, 12,000 stadias, as described above.

The size of the inner wall, which has only two dimensions, is 144 cubits, which is the square of and represents 12 departments of OMNISCIENCE, allegorically the 12 varieties of the Fruit of the TREE of LIFE. But the real point of importance in this symbolism is the equation between the size of an Angel (the Saved One) and man, the size of the Soul in Salvation being almost the same as that of the last earthly body from which release is obtained.

CONCLUSION

It only remains to be said that Revelation is not a historical document in any sense. No part of it can be treated as history. The attempts made to spell out of its contents scenes from the Roman or Jewish histories have all failed. Such attempts were only made because people did not understand the true meaning of the book, and were eager to get at its purport. They looked out in the wrong direction. Religion has nothing to do with history; it is interested only in the salvation of the soul.

All its allegories must, therefore, have a bearing on that point.

The interpretation that has now been arrived at is in keeping with the nature of Religion, and the rules of allegorical interpretation. It is consistent and self-contained; and is like a chain or necklace of precious gems, in which every part has its place fixed and determined by its size and shape. You cannot replace one part of it with another in a necklace; neither can you do so in the allegory.

Historical delineations of a particular decade or century will have no value for, and, consequently, no place in, a work that is of permanent value, and professes to be so, from the very commencement. What pleasure could St. John (or the author whoever he might be) have found in concealing historical narrations in allegorical garb? If he did find any why should he also say:

"Blessed is he that readeth, and they that

hear the words of this prophecy, and keep those things which are written therein . . . ." Chap. i. 3.

You cannot say to a reader of a historical book: Blessed art thou for reading this! Nor is it possible to keep the sayings of history or of an historical narration. The true sense really only is the same as in the text: "If you love me, keep my commandments." The book is, then, concerned with something that has to be kept, to be put into practice and observed. The advice to the 7 churches suffices to annul the historical sense very very definitely: he that overcometh shall attain to the states describe. Other texts like those in chapters. xiv. 9/10; xviii. 4/5 xxi 4/8; xxii. 6,7,14-19, have the same reading, and they all go to annul the historical sense.

The view that the book reveals the private quarrels of two of the leading apostles of Jesus is unworthy of the great men who laboured to keep the torch burning. But even if it had been so, the selectors of the books of the N. T. would not have permitted a document of such evil savour to get in. The interpretation now offered is a complete refutation of all such insinuations.

Mr. Pryse's book, The Apocalypse Unsealed, had fascinated me much at one time. There is much that appears to be original in it, and as it is also concerned with the doctrine of the divinity of the individual soul, though somewhat vaguely expressed, there was much to commend it. But I was not really satisfied with the interpretation that sought to read the Yoga symbols and plexuses into a doctrine that claimed to stand for the Science of Salvation of the soul. It is after years' labour on the interpretation of

the book that I am now definitely able to say that the 7 Churches do not represent the yoga plexuses at all, but the 7 kinds of dispositions that aspire to reach the GOAL. Let the reader think of their characteristics — how they differ in respect of works, enthusiasm, zeal and the like — of the advice offered to them to strengthen the dying elements and to remove the blemishes and faults, and of the rewards that have been promised them, and he will not be long in arriving at the conclusion that they are no mere groupings of nervous matter in the spine, but groups of mental elements that are the constituents of Right Faith, Right Knowledge and Right Conduct.

The interpretation of this book is not very likely to be acceptable to the orthodox churchmen; but they must not mind it if I say to them that their own view of things is what would not have been acceptable to the author of the original himself. Orthodoxy has, in a word, misunderstood the text, and misinterpreted every thing. They are finding this for themselves in various ways, and yielding ground, inch by inch ; but they are brave fighters and will go on fighting to the very last trench. I wish they would cry a halt for a time, and study the situation properly afresh, to see if theirs is the right cause to fight for.

One word more : if any one thinks that the Christian Doctrine was taken from his own religion and not from Jainism, let him demonstrate the sincerity and strength of his belief by putting it into practice in his own life, and by coming forward to help me in carrying it to all parts of the world. In a small booklet, like this, the

question cannot be debated any further.

To the Christian I wish to say: dear brother does it hurt you to think that your religion really originated in India! Surely, you are not going to be so narrow-minded as to reject the Truth simply because it did not originate in Palestine. Is not Palestine itself a good bit of a foreign land to most of the Christian communities?

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